

THE SPOUSES

Hidden Glory,
AND
Faithfull Leaning upon
her VVelbeloved.

VWherein is laid down the Soules
Glory in Christ, and the way by which
the Soule comes to Christ.

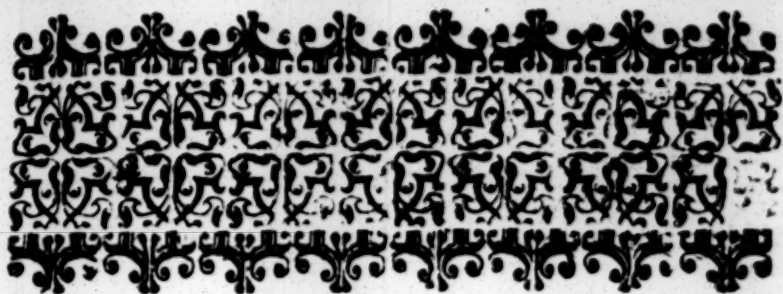
Delivered in two Lecture SERMONS in
St Andrews Church in Norwich.

By I O H N COLLINGS Master of Arts, and
Preacher of Gods word in *Saviours parish in Norwich.*

- 1 Iohn 3. 1. *The world knowes us not.*
Isaiah 43. 1. *Hears not, I have redeemed thee, I have
called thee by thy name, thou art mine.*
2 *When thou passest through the waters, I will be with thee,
and through the rivers, they shall not overflow thee: when
thou walkest through the fire, thou shalt not be burnt, nei-
ther shall the flame kindle upon thee.*
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T O

The Right worshipfull and
truly honoured Patriot of his Coun-
trei, Sir I O H N H O B A R T Knight
and Baronet, one of the Members of
the Honourable House of
COMMONS.

Honoured Sir,

Goodnesse is the Honour of Greatnesse,
and Grace is the Beauty of Goodnesse:
Greatnesse without Goodnesse, is like a
grossy body with a sluggards spirit, too
heavy to beare its owne burthen: and
Goodnesse without some Authoritative Greatnesse,
is like a soule in separation, happy in it selfe, but
it wants an organ to move in terrestrials. But he
to whom God hath given gracious Greatnesse, is
one that hath ten Talents, one upon whom op-
portunities wait to do his God Honour. And it

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is the greatest happinesse can betide a creature, to have an opportunity to throw his *two mites*, his little *all* into the Treasury of the Lords Glory. Our actuated habit of Love to Gods Church and Spouse, is the greatest way of honouring our God. The Bridegroom honours those that he makes his Brides Vihers: And it is the most endearing service wee can doe our Master, to have a care of his *Lambs*. *Simon Peter lovest thou me? feed my Lambs*: his Lambs in the Fold, which are his Church. Sir, God hath called you to this Honour; though not to feed, yet to provide their Shepherds a *Crook*. Alas! what shall wee doe? our Saviours Lambs stray and wander in dangerous pastures, and wee have no *Crook* to reduce them: we can only feed them when they please to eat: we have no hedge of *Government* to keep them in their pastures, nor Crook to reduce the wanderers: here is our misery! God hath made us watchmen; wee may give good counsell to the unlawfull straglers, but wee want our watch-bill to stay them if they will goe. Blessed be the God of heaven, that hath not only made you Honourable in the sight of men, but more in his owne sight, because zealous for his Bride. Christs Spouse in this Kingdome is in the wilderness; and woe unto us that we can imagine the heart of any so hard as to contribute a vote to keep her there, much more to hedge up her way with thornes, that she cannot get ont. At whose hands will the blood of those the wolves destroy be required?

The Epistle Dedicatory.

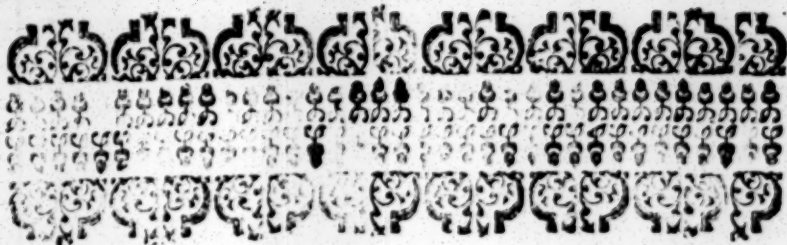
required ? Blessed be the God of heaven, that hath given you an heart to wash not only your hands but tongue also of the blood of those that perish in this Kingdome for want of Government. I have here presented your Worship with a member of Christs Church ; endeavouring to limn out the Spouse in her *Hidden Glory* : if she wants expected beauty, tis the Limners fault : she is truly Glorious in her selfe, and her Bridegrooms eyes ; but her glory is hidden to the world. Is it not pity so glorious a creature as this Spouse is in the perfection of her members, should want Order in her House ? and bee prostituted to every one that hath wickednesse enough to defloure her ? May the number of those encrease that are the friends of Sion, and the generation of those perish, that make it their designe to lay yet more waste the City of God, already neare to bury her selfe in her owne ruines. It is alas ! too true, Sir, and unhappy too, that God hath put weaknesse into your hands, though your heart longs to bee at *Temple-work*. Your selfe are in a wilderness of Affliction, whiles you should and would gladly bee lending your hand and votes to help the Spouse in *England* out : Gods will must bee done, though wee bee patients. The Lord prosper the *Nebemiabs* that are at the work, and lessen the number of the *Sanballats* that hinder it ; and in *Elijabs* absence double his spirit upon his *Elisbaes* : and the Lord grant that in your wilderness of Affliction, you may *lean upon you Beloved*,
and

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and the Bridegroom grant such an happinesse to his Spouse, as to spare her friends life, that you may come out of your wilderness of *Afflictions*, *leaning upon your Beloved*, and do your God more service by living to his glory, and contributing your dying Votes to the happinesse of his Bride: which is Sir, the daily prayer of

Your Worships devoted servant,

JOHN COLLINGS.



T O

The Right Honourable, and truly Noble, the Lady *Francis Hobart*,
encrease of all happinesse. &c.

Madam,

I must ingenuously confesse, it was my owne ease was the first inducement to me, to offer these unpolished meditations to the censure of the world, (whom I hear already saying, is Saul also among the Prophets?) having promised more coppies then I was willing to transcribe; But when that had raked the embers, something else blew the coales: I well knew that the Presse was so tainted, it would be a suspition of faction to be seene under it, and (if ever) now was the time to be a Foole in print: But when I considered the vantie of my former, and the incertaintie of my latter, dayst thought it was time to redeem the time, not only because my days were evil, but because my span might be almost measured out; And I thought if these meditations might not have the happinesse to shew some soule the way out

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of

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of the wildernesse, Leaning upon its Beloved, yet they could not be denied so small a blessing, as to keepe some Bookish eyes from dirtying themselves with pooring in the excrements of Factions brains and pens, (which present themselves in our unhappy dyes, upon every shop-board, to Athenian gazers) by busying them in these papers a little. After these thoughts had wrested my notes out of my hands, which at the first composure I had thought (like a dying infant) should only have lookt upon the world, misliked it, and gone out again. My neerer relation to your Honours house, told me it would be no good manners to speak of a wedding and not invite your Ladyship (especially being one of the Children of the Bride-chamber) to it. The truths here may appeale to your Honour, for a confirmation; and I doubt not but you will and can signe them from precious experience: having already Set to your Seale, that God is true. Nay, I dare be further bold to say that the marriage of the Lamb could not be consummate without you: And I was loth to present a Bride lame, to so glorious a Bridegroom. These sermons are but a Record of your Honours practice; and yet they are a prophecy of your Honours life too. The Bride of Christ is not past all her dirty way, when shee is espoused to her Bridegroom; She walks with him through dirty paths also: It is the way of heaven, not the way to heaven, that is strewed with flowers and roses: He knew that told us, By much tribulation wee must enter into the Kingdome of God.

Mortality is but the Christians wildernesse, For why should the disciple bee above his Master, or the servant above his Lord? the Crowne of thorns was not made for Christs head only: and if there be written over our heads, in letters of glory, These are the heirs of heaven, what need we care to hang here nailed to a crosse? The nailes of the crosse

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crosse are sanctified ever since they pierced his sacred Limbs: A meditation of Christs agony, may bee a cordial draught for a soulesick with afflictions.

If Christ walks upon the Sea to us, let us gird our coats and walk also: Though Christ seemes to sleepe, yet our groanings will awaken him, for he taketh care that we perrish not. Though Christ shakes himself, as if hee intended to shake off our hand sometimes; yet let us consider, it is because our hands are dirty, and not be so foolish to let go our hold; Christ may duck, but hee will not drowne us; He knowes the way out of the wildernesse, and will lead us right, if we will but leane: Though wee sit in darknesse and see no light; yet let us trust in the Name of the Lord, and stay our selves upon our God: we may be persecuted, wee shall never bee forsaken: we shall come out of the wildernesse, leaning upon our Beloved.

I presume Madam, to present these sermons naked to your Honours hands, trusting your Ladyship will cover the imperfections with charity; they were buried, but if the Ghosts must walk, I thought it no wayes proper to put them on gayer clothes, let them walk in their winding-sheet: If they will but tell a story of heaven to any they meet, and shew them the way, and learn them Christ, I will promise them to give them an acquittance for any other debt they owe mee: If they will but procure mee the Brides prayers, my reward is greater then my desert: If God will honour them to win a soule, his free grace shall have the honour of it; for here is nothing but I have received from his Grace, and to it I owe all that I am.

Madam, were not my discourse of heaven and Christ, my Epistle might be tedious; but I am confident your Ho-

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nour could be content to hear of your Bridegroom all the day long. The Lord grant your Honour yet more sweetnesse in his enjoyments, and fill you yet more full of his grace, till you shall come out of the wilderness of mortality, leaning upon your beloved, into the pleasant Paradise of Glory, which is and shall be (Madam) the prayer of

Your Honours obliged Chaplain,

John Collins.

THE SPOUSES HIDDEN GLORY.

SOLOMONS SONG, Chap. 8. vers. 5.

Who is this that commeth out of the Wildernesse, leaning upon her beloved?



His Booke is called the *Song of Songs*; *Canticum Canticorum*, that is *Canticum Excellentissimum*; the most excellent Song; so *Vatablus*: and *Estius* gives the reason; because it contains a discourse betwixt Christ the Bridegroom, and his Church the Bride. The *Song of Songs*, as a note of Eminency (thinks

hee) Mr *Brighman* will have it as well *Nota distinctionis quam Eminentia*, a note of distinction, as of eminency; A Song more excellent then all those which *Solomon* made; The Song that sounded sweetest to *Solomon's* penitent heart: But truly well may that be called the *Song of Songs*, where every straine is breathed by the Spirit of the most High, whose pen man was *Sonne* and Heir to the sweet Singer of *Israel*, and had the most wise understanding heart, that ever blest a creature: whose every note is a note of Free grace, and every close a close with Christ, an union with him who is the head of his Church: Finally, where every

Quia sermoci-
nationem con-
tinet Christi
sponsi, & Eccle-
siae sponsae, Es-
tius.

Canticum ex-
cellentius om-
nibus quae So-
lomon compos-
uit.

every line breaths the perfume of the *Rose of Sharon*, and is beautified with the colour of the *Lilly of the Valleys*. It is a Song of Love, sung in parts, by the Sonne of his fathers Love, The Lord Christ, and the wife of his bosome, The Church in generall, and every beleiving soule in particular: It begins with Love, *Let him kisse me with the kisses of his mouth, for his love is better then wine; Osculum est Symbolum amoris*: And it ends with love, *Make hast my beloved, and come away*. The fountain from whence it ariseth is a spring of love, and the sea into which it falls is an Ocean of love, where the soule that enters is swallowed up of love, and drowned in sweetnesse. The whole streame of the booke, is a streame of love, running betwixt two pretious banks, Iesus Christ, and the beleiving soule; Sometimes it runnes an higher, sometimes a lower water; it is alwayes some, though the Flood-gates be not alwayes open. The two lovers spend their song in feasting themselves with each others beauties; One while the Bridegroom is courting his Bride with ravishing strains of grace; another while she is emptying her soule into her beloveds bosome. The whole song is but a sweet enterchange of delightfull expressions, while both seeme to be ravished with each others mutuall embraces.

I shall not study the coherence of the Text, it being a straine of the Song that stands in small dependency to the other. The spouse had now her bridegroom by the hand, it was her turne to poure her love into her beloveds bosome: from the 10. verse of the former chapter. My text seemeth to be a parenthesis, standing in small relation to the antecedent, or subsequent words; but seemes to be the voice of some third person; viewing this blessed pair sweetly embracing one another; and the beloved following her love through most rugged places and wilderness-ways; in those ways leaning upon Christ, either in admiration of Christs condescension, that he would please through wildernesses to lead his beloved, or in admiration of the spouse so worthless a creature, that she should leane; or of her beauty by the reflexion of her beloveds countenance, or of her constancy, that the briars and thorns of the wilderness could not separate her beloved and her, *Quos Deus conjunxit, &c.* cries out, *Qua est illa quae ascendit ex deserto?* What manner of creature is this, that she should leane? or what
so

ſo glorious creature is this that leans? What manner of love is this, that makes her follow her Beloved through ſuch uncooth, rugged, dangerous wayes as theſe?

Learned *Tremellius* would have theſe words to bee no Parentheſis at all, but the continued ſpeech of the Church, and ſayes it is an Expreſſion of the great love that the Church bare to the Lord Chriſt, by compariſon.

What Church ever (ſaith ſhe) would undertake ſo many and ſo great labours encounter ſo many dangers to get her beloved? Theſe are pledges of my good will, that by faith I have overcome all difficulties, leaning upon him, even in the wildeſſe.

Expoſitio ſummi amoris quo Eccleſia proſequitur Sponſum, an ſit ulli unquam Eccleſia quæ tot ac tantos labores perſecret, tantæque pericula ſuſciperet, ad conſequendum dilectum ſuum? hæc igitur ſunt pignora Voluntatis, nec quæ ſide diſſimiles omnes ſaperat. Tremellius ad locum.

But with all due reſpect to *Tremellius*, I rather agree with our whole ſtreame of Expoſitors, that it is a Parentheſis, and the voice of a third perſon ſpeaking. *Quæ eſt illa?* The onely queſtion is, who this third perſon ſhould be:

Beda and *Mr Brightman* underſtand it to bee the voice of the Jewiſh Church, that with the eye of prophecy fore ſeeing the converſion of the Church of the Gentiles, cry out, *Who is this?* This wildeſſe creature? that ſhe ſhould have any thing to do with the Meſſias? and therefore they read it, *Dilectum meum*, my beloved; *Who is this that comes up from the wildeſſe leaning upon my beloved?* whom I thought onely to have loved me, and to have been unknown to other nations (ſaith *Beda*) *Cujus nominis ſit hac Gens quæ aſcendit ex deſerto? Inſtiti videtur hæc queſtio de grandioribus natu ſororibus, quæ ſuſpeſcent hoc novo & inaudito ſpectaculo,* ſaith *Mr Brightman ad locum.*

Quem meſſum diligere, ceteris autem Nationibus rebar eſſe ignotum. Beda ad locum.

But I ſee no reaſon why it ſhould only be reſtrained to be the voice of the Jewiſh Church, nor why [*illa*] this] ſhould be meant only of the Church in generall, whiles that which is predicated of this ſubject is common to each beleeving Soule as well as the beleeving Church: And therefore I rather agree with *Luther* upon the text; Not only (ſaith he) the neighbour nations, but thoſe in the ſame nation ſhall admire her coming out of the wildeſſe.

Luther ad loc. Non ſolum Vicinæ gentes, ſed etiam ipſi qui ſunt in populo hanc mirantur ſic aſcendentem ex deſerto.

And I ſee no reaſon why wee may not make the ordinary eye of the world, the eye of the text, that ſeeing the beleeving ſoules confi-

confidence in Christ, and assurance to him, that no wilderness will make her let go her hold but through every wilderness shee finds a way by the help of her Saviour, who is her way, and up out of every wilderness (how rugged soever) she will come, and not lose her Saviour her beloved neither. but comes up leaning, cries out, *Quæ est illa quæ ascendit e deserto?* Who is this that comes out of the Wilderness? [leaning] *Associans, associatura*, Marrying or about to marry her self to her beloved; so Tremellius: *Delicijs affluens*, feasting her self with delight; abounding with delights in her beloved: so Vatablus, Hierome and Lyra, *Innixa leaning upon her beloved*; so Mr Brightman, and reverend Beda: The matter is not much.

1. Leaning is a posture of familiarity, and she that is so bold to lean upon her beloveds arme, is surely lodged in her beloveds heart, and is *associans*, marrying, or *associatura*, about to marry her self to her beloved; and 2. Leaning is a posture of love too: She that leans, loves; surely she takes pleasure in her posture, shee delights her self in her beloveds shoulder.

The Text contains an imperfect description of a Virgin, the daughter of Zion, the Spouse of our Saviour; In which consider,

- | | |
|---|--|
| 1. The place whence she came, | <i>The Wilderness:</i> |
| 2. Her motion, | <i>She comes up:</i> |
| 3. Her posture, | <i>Innixa, Leaning:</i> |
| 4. The person upon whom she leans, | <i>Dilectum. A beloved:</i> |
| 5. The proper interest she hath in him, | <i>{ Dilectum suum,</i>
<i>{ Her beloved:</i> |

The imperfection of the description appears in the first words, being interrogatory, *Quæ est illa?* Who is this? we know not, what rare princely, glorious creature it is?

Who is this? It is *formula interrogandi*. An interrogatory form of speech; and doth (*arguere ignorantiam*) argue an ignorance; We know not who she is; what is she? Secondly, it is a *form of admiring*, and doth argue amaze. What's glorious creature is this, that hath such relation to the Kings Sonne, that she leans up in him? Hence we learne

1. That the Spouse of Christ is a glorious creature that the world knows not; from the latter part of the Text.

2. That

2. That it is the property of the believing soule the spouse of the Lord Christ, to come out of the wilderness leaning upon her Belov'd.

Of the first, First, That the Spouse of Christ is a glorious creature that the world knowes not:

Here first, we will enquire, Who is the Spouse.

Secondly, How she is so glorious.

Thirdly, How she is unknown, and what of her is unknown: The confirmation will be interwoven with the explication: By the Spouse of Christ every one knowes is meant either the Church in generall, *Hosea 2. 19. 20. I will betroth thee unto me for ever, yea I will betroth thee unto me, in righteousness, and in judgment, and in loving kindenesse, and mercyes. And I will betroth thee unto me in faithfullnesse;* Or the believing soule in particular; the believing soule stands in the nearest relations to Jesus Christ, *12. Matthew. 5c.* She is his mother and sister, and Christs sister is his spouse. *My sister, my spouse,* he calls her *Cantic. 5. ver. 1.* But wherein is this Spouse of her Saviour so glorious that any need say concerning her, *Qua est illa?* Who is this that cometh up?

There are six things which may breed an admiration in the eye of the beholders, in relation to any Bride, all which are eminent in this spouse.

1. Her breeding, that's admirable; she is borne of God, *1 Ioh. 5. 18.* God is her father: she calls him *Our Father* and *Abba Father* every day. Jesus Christ himself Baptized her. *He shall Baptize you with the holy Ghost and with fire, Math. 3.* she is a Kings daughter. *45. Psal. 13.* and she lives in the Spirit of God *Gal. 5. 25.* she and God are all one in a mystery; *the Saint is a mysticall peice of Jesus Christ;* it lives with him and in him, and he lives in and with it. It is written *the heavens shall containe him;* contain him, but not circumscribe him; he lives under the Cottage-roof of the meanest Christian; Christ dwells with the believer, and lives too. *I live, but yet not I, but Christ lives in me* (saith the Apostle.) The soule must needs be well bred under such a Tutor, a glorious breeding! Its brother is Jesus Christ, Husband and brother too. The spouse is Jesus Christs sister and spouse, as *Abraham* said concerning *Sarah*: She is near a kin to the Trinity; to all

the Apostles and Saints; of the blood Royall: admirable for her breeding, that in that regard they might say, *Quæ est illa?* Who is this?

2. Her carriage, that is admirable, this depends much upon breeding you know; she shames not her breeding: her deportment is according to her birth, her companions noble *Kings daughters* 45. Psal. 9. Her carriage chaste, a Virgine through a spouse *Christus non renascitur. nisi in cordibus eorum qui spirituales sunt virginis, & Deo uno spiritu adherent.* Christ is not borne againe, nor married to those that are not spirituall Virgins, and adhere to him alone. She *loveth righteousness, and hateth wickednesse*, 45. Psal. 7. and *keepeth her garment unspotted from the flesh*; she carries not her self like the wanton women: those that see the Saints carriage for humility, for gravity, for her whole deportment, may in admiration say, *Quæ est illa?* Who is this? What rare, what glorious creature?

3. Her Beauty is admirable, 45. ps. 2. *She is fairer then the Children of men, for grace is poured into her lips.* Some daughters are beautifull, but she is far more beautifull. Some in part, but she is *all faire*; *thou art all faire my spouse.* *She is black* (that is in her morning) but her black morning proves a fair day; black by nature, faire by grace, comely as the *Tents of Kedar and Curtaines of Solomon.* *A lilly (though amongst thornes.)*

1. Her beauty is a perfect beauty. The Church was once called *the perfection of Beauty*, 2. Lament. 25. No beauteous face and deformed body, much lesse deformed soule; *All faire.* See her full description from the best limner in the 7. chap. to the 7. verse. She is without spot, or wrinkle.

2. It is a desireable beauty, *Kings shall desire thy beauty*: amongst Creatures sometimes the flesh may be beautifull, but the countenance casts a vaile over, and makes the beauty not lovely, or desirable; but this is a lovely Beauty even in the eyes of Kings.

3. It is a constant beauty, no sicknesse can make her unlovely; nothing can wrinkle the believing soule, or curle the gracious brow, the lilly of these valleyes looserth no beauty in the scorches of afflictions or haile of sorrow, or stormes of temptation; but in every condition those that look upon her may say, *Quæ est illa?* What so beauteous creature is this?

4. She is admirable for her Clothing. *Her clothing is of wrought gold.* 45. Psal. 13. *She shall be brought unto the King in a garment of needlework;* in her espousall dayes she is cloathed with grace, hereafter she shall be clothed with glory: she hath *put off her widowes garments*, and put on a garment like the garment *Mordecai* was arrayed with. *Ester* 8. 15. Royall apparrell taken out of the wardrobe of glory. *Blew, and white*, pretious Rayment; even of the same cloth with the King of glories attyre. *Dan.* 7. 9. *Revel.* 3. 5. *And with a crowne of glory upon her head, and a garment of fine linen, and purple;* Indeed she was cloathed like *Iehosua* with filthy garments. But God hath laid take away the filthy garments from her, and I will clothe her with change of Rayment. *Zech.* chap.

3. ver. 4. 5.

1. She is admirable. First for the Variety of her clothing. Secondly, For the perfume of her garments.

We will open her wardrobe and shew you a few of the changes of Raiment this Bride hath:

First, She hath her Inner garment of *Christ* righteousness, her robe of righteousness; this the Saints are clothed with, and this is their *long white garment*: Their inner garment that goes next their soule. They are clothed in white, *Revel.* 7. 13. 14. *Those that come out of Tribulation and have washed their robes in the blood of the Lamb are arrayed in white robes.*

2. She hath another white garment of *chastity*, which the Apostle bids *Timothy* put on, and the young women must have gownes made of it; they were to be *chaste* and discreet, not committing adultery with the pleasures and profits and vain delights as well as men of the world, but keepe her whole love and whole soule to God, and God alone.

3. Shee hath a long garment of *Charity*, her cloak of charity, this is both long and tull; with the others shee clothed her selfe, with this she clotheth others; with this she clotheth the naked, and this is a true garment, and it covers a multitude of sinnes: 1 *Pet.* 5. 8. A garment that nearly becomes a Christian, and which she should be sure to have what ever she wants to the back of her soule: *Above all have fervent charity* (saith the Apostle) It is a garment that the Bridegroom will looke that his Bride should bee clothed with, at the great marriage day, *Matth.* 25. 34. &c. *Come ye bles-*

The Spouses bidden glory.

sed of my Father, and inherit the kingdom prepared for you, before the foundation of the world, for I was an hungry and ye gave me meat &c.

A fourth change of Rayment, shee hath, is the hair cloath of *humility*; an homely, but precious garment, 1 Pet. 5. 5. *Bee ye clothed with humility*; The Bridegroom himself wooed his spouse with this robe, *He humbled himselfe and became obedient unto God, even to death, the death upon the crosse*; For these two last changes of rayment my heart akes to think how many Christians have left them off: Charity is growne cold, to a Proverb; and *humilitie*, the precious garment of humility, changed for the conceited coat of singularity; the party coloured coat of factions hath brought this garment out of fashion; It hath lost no beauty, though it bee pitifully out of fashion.

A fifth change of raiment; is her garment of *Moderation*, a summer garment to be worn when the Sun of prosperity shines hott: then *let your moderation be known unto all men*, Philip. 4. 5.

Sixthly, She hath likewise a winter garment of *Patience*, and this the Spouse puts on in a storm; *Tribulation worketh Patience*: This the good Church of Ephesus was clad with, and her God loved her in this habit, Rev. 2. 3. *And hast borne and had patience, and for my name hast laboured, and hast not fainted.*

Seventhly, Many are the changes of this Spouses Raiment, I will only mention one more, and that is *Vestimentum fidei*, her Buff-coat of faith, this is Pistoll, yea Canon proof; this shee puts on in a time of warre: The *shield of faith*, called Ephes. 6. 16. This is her *militia* vestment: These are the Spouses severall changes of Vesture, and many more; she hath *garments of needlework*, and *divers colours*, and she shall have at last a garment of Glory; She is glorious for the change of her raiment, that the eye of the beholder may be put to amaze, and he in admiration say, *Quæ est illa? Who is this that commeth up?*

2. She is admirable, as for the change, so for the *perfume* of her garments, Psal. 45. 8. All her garments smell of *Myrrh*, *Aloes*, and *Cassia*. Cant. 4. 11. *The smell of thy garments is like the smell of Lebanon*; no perfume like the beleevers sweetnesse, sweetnesse that cannot be worn out, she gives a smell as she goes, like the smell of a garden, like the smell of a field which the Lord hath blest; like the perfume of Paradise.

3. As she is admirable for her clothing, so for her vertues also; Vertues shall I say? Vertue is too cheap a garment for this glorious Bride; Graces are inward ornaments, and indeed this is but *her clothing of wrought gold*; I have spoke something to this before, the best nature is but the thred of her garment, the Gold of grace is wrought upon it, the warp of nature and the woof of Grace; she is cloathed with grace as a garment: Vertue is the cheapest cloth she wears, though that bee more pretious then a cloth of silver or gold: The vertues of her Bridegroom are in her; Nature refined beyond nature; The Quintessence of ingenious nature seven times refined, clarified, spiritualized: Vertues (say they) are chained together: This spoule is not adorned with collars of pearle, the most precious pearle is too cheap for her Ornaments, but *her cheeks are comely with rowes of jewels, and her neck with chains of gold*, Cant. 1. 16. What chains, but the chains of her vertues and graces? and this chain of grace ravisheth the heart of Iesus, Cant. 4. 9. *Thou hast ravished my heart my sister my spouse, thou hast ravished my heart with one of thy eyes, with one of the chains of thy neck*, this pretious Chain the Apottle perswades the Saints to put on, 2 Pet. 1. 5. *Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse and to godlinesse brotherly kindness, and to brotherly kindness charity*; Oh pretious chaine of intermixed pearle! Surely this will make the spoule admirable, that whosoever hears of her, or sees her, will, must say, *Que est illa? who is this commeth up?*

4. Lastly, She is admirable for her *Attendants*, this makes all that see her, or know her, or hear of her, stand and admire her, and say, *who is this? &c.* Psal. 45. 9. *Kings daughters were among thine Honourable women, upon thy right hand did stand the Queen in gold of Ophyr*; None more glorious Attendants then Kings and Queenes, Isay. 49. 23. *And kings shall be thy nursing fathers, and Queens thy nursing mothers, they shall bow downe to thee, with their faces towards the earth, and lick up the dust of thy feet*; What more honourable Attendants then the glorious Angels? Those household servants of the King of glory, even these are this Brides waiting servants, *Are they not all ministering spirits, sent forth to minister for them who shall bee heirs of salvation?* Heb. 1. 14. Shall I goe yet higher?

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higher? The King of glory himſelf is the Attendant of the Kings daughter; *he took upon him the forme of a ſervant*, he came in perſon to attend her, he comes ſtill and bears her company; yea Ieſus Chriſt is the bekevers ſervant in heaven, for *he ſtands at the right hand of her father, to make interceſſion for her*, to make her prayers, and her welcome into the chambers of his Fathers glory, (the Manſion houſe of the King of heaven) Shee is admirable for her Attendants; firſt for the multitude of them, The Creation is all her ſervant, the Creatures below are as the groomes of her kitchen, the Angels are the Gentlemen of her Bed-chamber, Queens are her maids of Honour, Ieſus Chriſt her Bridegroom is her ſervant, though her Lord; all his employment is to do her ſervice. Secondly, for the gloriousneſſe of her Attendants, the Queen that ſtands at her right hand, *is clad with gold of Ophyr*: the Angels that are *her miniſtring ſpirits* are clothed with eternity; None ſo glorious a retinue as this Spouſes, they that look upon her Trainee as ſhe commeth, muſt needs ſay, *Quæ eſt illa? who is this that commeth up?* and thus I have ſhewed how this beloved ſoule is admirable; but the words are as well *formula inquirendi* as *admirandi*, a form of inquiring as a form of admiring; It argues they did not know her; therefore they ſay *Who is this that commeth up?* The beleever is a bride that is unknown to the world, an unknown creature. To whom and what are they unknown, and how far known? what of her muſt be known, and what in her is hidden?

Firſt, She is unknown to the wayes and carriage of the world.

Secondly, She is unknowne to the men of the world.

Firſt, She is unknown to the wayes of the world, ſhe hates the garment ſpotted with the fleſh, Jude v. 23. ſhee is none of thoſe that dare revell in mixed dances, ſhe is not ſeene at every fair, ſhe proclaimeth not her beauty at every croſſe, ſhe dreſſeth not her ſelfe like a puppet of pride that forgets ſhee is duſt and aſhes, ſhee is indeed all glorious, but it is within; there her clothing is of wrought gold; ſhe paints not her borrowed face, ſhe knowes not how to looke God in the face another day with a face that is not of his adorning; ſhe hath beauty enough, ſhe needs not borrow any, ſhe knowes that paint will conſume in hell fire: The painted puppets of earthly pride that fare deliciously every day, wonder at her native beauty, though maintained with pulſe, and when they ſee her
face

face out. shine theirs, and her making conscience of what they make no scruple, they shall wonder, and say, *Who is this?*

Secondly, She is unknowne to the men of the world, an hidden creature, 1 Ioh. 3. 1. *The world knowes us not.* They are called Gods *hidden ones*, 83. Psal. 3. Sometimes compared to *jewells*, *In that day when I make up my Jewels, I will spare them.* Jewells are not seene to every one; the Spouses excellency is not known to all, The men of the world do not know them. What, are they spirits? doe not they live in the lower region? How so hidden then?

Ans. First, They doe not know them *Scientiâ perfectâ*, with a perfect and full knowledge, they look upon a gracious man as one only of a refined nature, a pure moralist, that doth no one wrong, for they have only the carnall eye of sense, and the spirituality of a Christian is spiritually discerned: These diamonds are no better to them then pebles; a Jewell to them is but worth a barley corne.

Secondly, They doe not know them *Scientiâ Scientificâ* with a distinguishing knowledge; the Brilow stone is as precious to them as the Diamond, nor can they distinguish them; and indeed no one hath infallible marks of them but *hee that searcheth the hearts, and trieth the reins*: An hypocrite may paint her self with such seeming graces, that the world may say of her, *Surely this is the Lords anointed*, or as in the text, *who is this that cometh up?* But can the Saint be hidden? *"It is hard (saies that pious man) to hide a great fire, or to cast a covering upon sweet odours that they smell not; Christ's name by which she is called is as a sweet ointment poured out, as a mountain of spices, and he is the strong savour of heaven, and of the highest Paradise; you may cast a covering over the man, that hee shall not see the Sun: But not over the body of the sunne to hide daylight; To whom is she hidden therefore? and to whom not hidden? What of her is uncovered, and what is covered?"*

First, She is not hidden to God; *Elijah* thought all the saints had beene both dead and buried, when hee complained that he was left alone, but God saw *seven thousand in Israel, that had not bowed their knee to Baal*: *Ezechiel* saw no mourners but God sent him to mark out such a precious tribe from the tribes of *Israel*: he saw their private drops; God need not say concerning the most retired saint, *Who is this that commeth up?*

Secondly,

Secondly, *To her selfe she is not hidden*, She hath her conscience bearing her witnesse, the manifestation of Gods love in her owne soule, the prints of his foot-steps: *Gods Spirit bearing witnesse with their own Spirits*; Christ is written in great letters in their hearts, she hath her *σημεία* her marks to know her selfe by: *By this we know* 1 Iohn 2. 2. and *by this again we know* vers. 5. 3. She is unknowne and hidden to the world, to the saints of the world, (her brethren know her not) and to the men of the world; to the one lesse, to the other more; the saints know her not infallibly. It was a true saying of him. *When any of us come in heaven, we shall see some faces there that we never thought had been there, and misse some others that we had verily thought to have found there.*

But yet many wayes may the Saints discern by the fruits, betwixt light and darknesse; yet not any that I know so certaine to our dusky eyes, that by it I can positively and infallibly say of any, This or that is a Saint of God, though in charity I ought to judge so of many; yet *Samuel* may bee deceived in *Eliab*, Gods eyes see not as man sees: Therefore I have sometimes wondred with what face any man (that professeth himselfe a servant of Iesus Christ) dare for a fee at a funerall, list a moralist to heaven, that possibly burnes in hell that houre; I should feare to speak it positively of him that (in my deceivable eyes) seems a pious Christian; They are *Hidden ones*: How many that shine in heaven at this day a glorious constellation that went out of the world clouded? and with what face shall a minister of Iesus Christ say more of me then I dare say of my self? How comes his assurance if I want mine? I know charity in this case is pleaded; But I conceive charity is enough shewen to say *I hope, or we hope, if the tree may be judged by the fruits*; declare the probabilities, and leave the soule to God: But I am not amongst an indocible kinde of creatures, that will tell me, they are too old to be taught, and I too young to teach them. To return therefore whence I digrest, and to tell you what of the Christian cannot be hidden, and what of them is hidden.

1. *The acts of his graces cannot bee hidden*, A Christian must shew his love to God, though God clouds himself to him; If they have any habit of love in them, it will act; For *Love is strong as the grave, and jealousy burnes like fire*, Cant. 8. 6, 7. *Many waters cannot quench love*; Their zeale cannot bee hidde, no not from the world;

world, he cannot heare a wretch sweare, see him drunk, profaning Gods sabbaths, nay, abusing his Christs blood, but he must speake, *The zeale of Gods house hath eaten up* the Christian, as well as his matter: The hypocrite learns that politick paradox to see, and not to see, to see and winke: *Eliah* must be zealous for the Lord God of hosts; The hypocrite will tell you of discretion, *O that idoll of discretion* (said hee) (and very well) *that drives the power of Godlinesse out of the Kingdome!* Discretion indeed is commendable, *The prudent man ordereth his affairs with discretion*, but not with discretion a now impleaded; The Magistrate must be zealous in his place; these tell him he must bee moderate, *Summum jus est summa injuria*, he must not anger his rich neighbour, to levy the penaltie for swearing or blaspheming, nor make the poore men his enemies by executing the Statutes for tipping and drunkenness, he must keepe his oath with discretion, and punish sin with discretion, and damne his owne soule with discretion too; The ministers they must act by the hypocriticall Newters lukewarme principles of discretion too, they must not reprove faction till they see how it will be favoured above; see what government will be settled and then speake against those that oppose it; See the truth of Christ rent in peeces, his precious robe of truth torne from top to bottome, his church rent limb from limb, cut in more peeces then the Levites concubine, yet must they say nothing; It were indiscretion, want of moderation, bitter Presbyterianisme, what not? to speake against these butchers; wait and see what will be done above, and so indeed it may be salvation may be brought to the church another way, but we must know then assuredly that wee, and our houses, and our fathers houses shall perish: The word of God was in *Jeremiahs* heart as a burning fire but up in his bones, Ier. 20. 9. Grace commands a Christian Magistrate, and a Christian Minister sometimes beyond what the world judgeth discretion, witnesse that though an extraordinary case of *Phineas* for *Zimri* and *Cosbi*. But alas where is this zeale? we have more Discreeter (as the world calls them) then Gracious zealous preachers by one half, meer Gallioes that can see a Church rent in peeces, soules perverted, truth torne, and they care for none of these things: And we have more moderate Magistrates then Godly, more that the world calls honest then God will thank for their honesty another

day. It was never before our dayes the Commendation of a Magistrate to be laſt in action, to do nothing againſt blaſphemers, Hereticks, &c. Where ſe theſe pretended Chriſtians graces? O away with theſe Cyphers on Benches; aſt for God or the Devill: When God calls as in theſe dayes, *Who is on my ſide, who?* why do ye hide your heads in holes? were there a dramme of grace in your hearts, it could not be but we ſhould ſee a little flame.

The acts of Chriſtians graces cannot be hidden. No, one muſt ſay of them in that ſence *Who is this?*

Secondly, *Their graci-ous and holy life cannot be hidden*, They muſt walk as it becomes children of the light; they cannot be ſaints here, and Devils there; their company be it good or bad, ſhall be the better for them: It was a ſhrewd failing of *Peter*, to be a Jew amongſt the Jewes, and a Gentile amongſt the Gentiles, *Paul* reprov'd him to his face for it. Thus they are not hidden; if they be Gods coine they will have his image and ſuperſcription upon them: How then are they hidden from the world, that they may ſay, *who is this?* admiring her, that her beloved ſo great, ſo glorious, ſhould ſuffer her to leane on him? Many things in her are hidden, eſpecially theſe five:

Fiſt, Her *breeding*, that is hidden; Not a beleever but is a *Kings daughter*, borne of God, brother of Chriſt; doe the ſcornfull gallants of the world think thus, that a Peſantly Chriſtian is better bred then they that ſo boaſt of their *Genus & proavos*? do they think that the King of glory is father to that leatherne Chriſtian? The Chriſtians face indeed diſcovers his father, he is Chriſtened with the name of the Prince of peace; Gods eldeſt ſon gives them their name Chriſtian, but this their *breeding* is hidden: the worlds ſayes, *Who is this? Is not this the Carpenters Son?*

Secondly, Her *Value* that is hidden; Who knowes the Value of a childe of God? thoſe are pretious creatures that are the paſſive creatures of the earth; thoſe Preciſians, Puri-ans, call them what you pleaſe, thoſe that have *malls here of cruell mockings, ſcourgings, yea moreover of bonds and imprisonment*, that are *ſtoned, ſawne in ſunder, tempted, ſlain with the ſword, that wander about in Sheep-skins and Goat-skins, being deſpighte, afflicted, tormented*, Of theſe the world is not worthy, Heb. 12. 37. 38. The world, the fine world that glitters in cloth of Gold, knowes not the

the value of a Christians leatherne dublet, *Sub sordido pallio jaces pietas*, the world wonders to see a poor creature a peece of momentary dust, leaning upon the Prince of Glory, confiding in Christ, living upon Christ, so welcome to his house, so precious in his eyes, so familiar with his heart, resting upon the Prince of glories bosome; they wonder what they are, what invible beauty this Prince should set his eyes on, they see no such worth in the Christian, therefore they say, *Quæ est illa? who is this that comes up?* What hidden beauty is in her? Her value is hidden.

Thirdly, Her joy and peace that is hidden. The spouse of Iesus Christ is a carelesse creature, yet not secure, she is a calme in all tempest; let the winds blow and the waves beat th is house is founded upon a rock, the gates of hell cannot prevaile against it; Let heaven and earth rush together yet the Christian is safe. There are in especiall five stormy and tempestuous dayes, which trouble the worldling, and they are all sun-shiny to this Spouse, she hath joy, and peace, joy full peace, and peacefull joy in all.

The first is *the day of sickness to his body*; The worldling cries out *my burthen is too heavy for me to bear*, the Saint sayes, O my God? I will kisse thy rod; *Thy rod as well as thy staffe shall comfort me*; The rod of God to the Christian is made of severall boughs of joy and twigs of consolation: *Though he kills me* (saith Job *yet I will trust in him*; *Who is this that hath such peace?* saith the worldling; Her peace is hidden.

A second tempestuous day is *the day of trouble to the Spirit*; let the worldling be a little troubled in spirit, his soule conscience a little shaken up, the stink choaks him: Give me an halter, saith Judas: Oh what shall he doe? Now he is damnd, that never would beleve any such matter as damnation before, he that would beleve no hell till hee felt it; and scarce any one wicked man but hath at sometime or other, a storme in his conscience, for all the flattered peace of their soul: The merryest youth, if *Democritus* had the Anatomizing of him, would be found to have some melancholy in him: *Esay* sayes they are like a *foaming sea continually casting forth mire and dirt*; Now here hath the Christian peace, the winds and the waves obey her Master; If the winds blow, she casts but out her anchor of hope, and the ship of her soule is still; though she doth strike her sailes a little, yet she is sure her cable

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cannot breake in her saddest sorrowes: she rejoyceth in the salvation of God, she findes a bottome in the deepest tear, and as confidently looks, that *though sh. goes out weeping, yet carrying precious seed, she shall returne rejoycing, and bring her sheaves with her*; as after a storme, the weather-beaten mariner expects a calme; the worldling wonders at her hope. that *makes her not ashamed*, at her joy and peace, that cannot be drowned in sorrow, and sayes, *who is this that cometh up?*

3. A third tempestuous day, is *a day of trouble in the publike State or Church*; Here the worldling is distracted, and cries out, *what shall we do to be saved?* In this day she hath peace, she trusts in God, and her *God is able to deliver her*; she useth lawfull means to calme these tempests, and throwes her God-displeasing *sonas* into the sea; if all will not doe, in a sweet acquiescency of spirit, she rests, saying, *Deus est, It is God, let him doe what seemeth him good*: No stroke can be unlovely that comes from the hand of a father: The Saints of God see God, though he *ride upon the wings of th wind, and makes the whirlwind his chariot*, and she doth not much care whether she goes to heaven in a calme or in a storme, whether she be gently taken thither, or wrapt up in a fiery chariot, whether she goes fairly by land, or swims through a sea of blood: The world wonders at this carelesse, secure calme and sayes, *who is this?*

4. A fourth tempestuous day, is *the day of death*; Oh! here is the worldling troubled, now he sighs out (with the dying Emperour) *Animula! quo vadis?* I have drunk away my soule, sworne away mine heaven, blasphemed the God that should now save me; Now poore soule! whither goest thou? The spouse of Christ goes downe to the grave as willingly as the sleepey body goes to bed; Indeed this virgin hath cause to go willingly to it, she goes but to see where her Lord lay; It was her Bridegroomes bed, She loves the winding sheet ever since it enwrapt her Saviour; The grave is a bed of roses to her, ever since, and she cries out, *I desire to be dissolved, and to be with Christ, which is best of all*; She is of the Spirit of that dying Saint, that profest, "*If all the crownes and empires, riches, honours and glory of the earth were on one hand, and death on the other, he would scorne them and embrace this*: The world wonders at the serene death of the Saint, that the King of terrors

terrors ſhou'd be a meſſenger of joy, the moſt fearfull thing of things to be feared, the moſt joyfull thing to be embraced: *Balaam* himſelf could ſay, *O that I might dye the death of the Righteous let my latter end be like his*; As the Godly man his peace and joy is hidden, and when they ſee him liuing up his undaunted head in this terrible day, they ſay concerning him, *who is this?*

5. The laſt tempeſtuous day indeed it is the laſt day, *the day of Judgement*: this day but in a fancy the thoughts of this day, Oh how they trouble a worldling when they but think they heare the trumpet ſounding Alarum to this dreadful day! Oh how ready are they to have their hearts like *Nabals* dye within them, and become as cold as a ſtone! how ready before their time to cry, *O Rocks, Rocks, fall upon us, cover us from the face of the Lamb*. When they hear but thoſe words repeated, *Behold I come like a theife*, that *I* (ſaies this wretch) is that *Ieſus* whoſe blood I have trampled upon, whoſe free grace I have deſpised; that *I* (ſaies the Spouſes) is the firſt letter of my *Ieſus*, my ſweet and precious ſaviour; Oh how glad ſhall I be to ſee my husband with his glorious retinue come to fetch me away to his bed of glory! O come my precious *Ieſu*! my deare husband come quickly, Oh that the dayes of my widowhood were accompliſhed, Oh that I could ſee but my husbands face in the clouds, that I might ſay, *Lo this is my Chriſt, I have waited for him, Lo this is my Chriſt, I have waited for him, I will rejoyce and be glad in his ſalvation*. The world wonders what manner of ſpirit the Chriſtian hath that is ſcared with nothing, what manner of peace it is that paſſeth all underſtanding, he cries out *Quæ eſt illa? Who is this?* I muſt confeſſe the fountain though it be of a great depth, may not contain it ſelf within its owne banks; but if full, it muſt runne over; The Saint muſt ſpeak his joy, if his heart be full, It muſt breath out its comforts, *I charge you tell my beloved, O ye daughters of Ieruſalem, that I am ſick of love*; Joy will ſpeak it ſelfe, It is not, it cannot be dumb; If the Bridegroom be with the Children of the Bride-chamber, they cannot mourne.

1. But firſt, *The ground of their joy is not knowne*, that is hidden, they know not whence the ſpring cometh that maketh the fountain of their joy ſo brimfull as it is; they ſee them ſmile, but they know not wherefore.

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2. *The measure of their joy is hidden*; I may know by the brook, that there is water in the fountain, but I cannot know by the shallow brooke what depth the water is that is in the fountaine: they may say for this, Who is this joyfull creature? What is the Basis? How great is the depth of her hidden joy? what is she? *Who is this that commeth?*

4. But Fourthly, *The Saints sincerity is hidden*, From the world? yea from one another infallibly: The *Barbarians* think *Paul* a murder one day, a God another day, they know not what any day: The disciples are readier to accuse themselves then *Judas*: An unmixed company of Saints is peculiar to the Church triumphant. I would demand of any who plead for unmixed Congregations, by what infallible mark I shall know a sincere Christian from a deceitfull hypocrite; and to my thoughts, that title of *Visible Saints* seemes to have *contradictionem in terminis*; for if they be saints they are not visible; at least the truth of their saintship is not visible; And why it is necessarily required to the constitution of Gods Church, that they be such as my deceivable eye judgeth Saints, which may be the eldest children of perdition and the worst of devils, is such a riddle, as I must professe I cannot open, nor can I suppose any considerable reason be given for it.

It was a true saying of him, "*To have none good, is the property of a Church malignant; to have all good, and none bad, is the property of the Church Triumphant; to have some good and some bad, is the property of the Church Militant*": Only God and their own consciences know their sinceritie; O lo remember how I have walkt before thee (saith *Hiezekiah*) God knew, and his own conscience knew: The Saints sincerity is hidden to the world; they are ready to say, *Who is this?* what *wine-bibber?* as concerning *Iohn*, What friend of Publicanes and sinners? as concerning Christ. What Babler? as concerning *Paul*. What Fanatic? What Round-head? as now a dayes, *Who is this?*

5. Lastly, *The Saints Glory is hidden*, their future estate; and this is one reason why the world despiseth them; the world useth to make much of great men, Kings and Queenes; but their greatness must be visible; the world would be kinder to them, if they knew they should be their Judges, and sure enough they shall; it is written, *The Saints shall judge the world, they shall have a Kingdom*,

dome, when theſe ſhall go to hell; and an hidden Kingdome it is,
 1 Cor. 2. 9. *Eye hath not ſeene, nor eare heard, nor can it enter into the heart of man to conuerſe what things God hath prepared for them that love him.* So much may ſerue for the Doctrinall part; now let us bring what you have heard to praſtiſe.

1. Let this be a cautionary reproof to the men of the world: no ſuch deſpited handfull of duſt and aſhes as the little flock, the handfull of Chriſtians; the mouth of every dogge is open againſt them: O let what thou haſt heard of their glory, be a bridle in thy lips, and an hook in thy noſtrills: The leaſt and meanest of them, though clad in raggs, is a better man, of better breeding, of more value then thou art, that abaſeth them, though in cloth of Gold and cloak of carlet; Saints are precious creatures. Firſt, Conſider ſhe is the Spouſe of the King of glory; Mighty Ieſus is her husband; Art thou a gallant and haſt thou a wife of thy boſome? tell me, what wouldſt thou do to him, that in thy abſence ſhould turn her out of doores, or kick her about the ſtreets? Is not the Lord Chriſt (thinkit thou) as tender of his, as thou canſt be of thy Spoute? She is the wife of an Omnipotent Chriſt, whoſe power makes him able, and whoſe love makes him willing to avenge his Spoute: *Verily he will teare thee in peeces, and there ſhall be none to deliver thee*: Her husband is one that *now* can ſtand beſore, when he is angry: *If he be angry but a little, Bleſſed are all they that truſt in him*: O take heed if he drawes his ſword, wo unto thee! and he loves his ſpouſe; for concerning her, he hath ſaid, *He that toucheth you, toucheth the apple of mine eye*. Beware, O Beware of the Apple of Gods eye; I had rather lie under the ſcets then but tread upon the toe of Gods childe. I might draw ſome arguments from Love, as this from fear, conſidering ſhe is ſo lovely, ſo glorious a creature. But I will uſe but one more, from the latter part of my doctrine.

2. Remember ſhe is an *hidden unknowne creature*; we have a Proverb, *De abſentibus & moriſus nihil malum*, ſpeak no evill of thoſe that are abſent or dead: we may put in a third, *de ignotis*; Ingenuity commands us, as well not to wrong thoſe we know not, as thoſe that are dead, or abſent: O that theſe few words might bridle the tongues of wretches, from abuſing that poore little flock which God is ſo tender of, that his eye will not endure to ſee any of it wronged in the leaſt ſort, before they repent them of the

wrong.

wrong they offer to them, before this Spouſe cries out to her husband and his wrath be kindled in his beaſt but a little; his wrath is far ſooner kindled then quenched.

In the ſecond place, it may be applied by way of diſcovery:

First, To diſcover the reaſon why the children of God meet with ſuch courſe handling from the men of the world; they are accounted as the off ſcuring of the world, and reſuſe of the Nations; It is becauſe they are *hidden ones*, the world knowes them not; a King may walk in a place where he is not knowne, and the meanest Peaſant not ſtir e his hattre to him; an Emperour may walk in a forreigne Nation, and the moſt ſordid clowne not give him the way; The Saint is here in a ſtrange countrey; he is in, but not of the world: *I am a ſojourner and a pilgrim here* (ſaid the holy man) *as all my fathers were*; Their dwelling (their fixed dwelling, I mean) is not in the world, they have tents, but they will build no Tabernacles; They will ſcarce ſay *It is good for us to be here*; their voice is *Cupio diſſolvi, I deſire to be diſſolved, and be with Chriſt*; Their inheritance is above the ſtarres, their manſion houſe in the land of glory; if once they come in heaven, the Saints ſhall Court them, the bleſſed Angels ſhall wait upon them, the King of glory their Father ſhall bid them welcome, and their Bridegroom give them joy; there they are known, here they are not, The world ſaies of them, *Who are theſe?*

2. This may, Secondly, diſcover a difference betwixt the meanest Saint, and the greateſt Worldling. Are they ſo glorious in Gods eyes, how mean ſoever in the eyes of men? learne then that a leathern doublet may be more precious then a ſcarlet coat: Theſe are born of God: the Devill is their father, how great ſoever their parentage be: *You are of your father the devill*, Lk. 8. 44. There's their Breeding in Gods Heraldry. *And the luſs of their father they will doe*: There's their Carriage. Notwithſtanding their gay clothes, they are clothed with the ragges of unrighteouſneſſe, and their garments are *ſpotted with the ſiſh*, Their beſt clothes will not cover this Nakedneſſe; The Saints are glorious, theſe inglorious creatures, in the ſight of their God.

3. Thirdly, Are the Saints *hidden creatures*? This may then informe us, that *all is not Gold that glitters*; the ſincerity and habit of the Saints graces is hidden: every one in *iſrael* is not of *iſrael*:

rael: Saints are hidden creatures; hidden to others, and something modestly retired to themselves: they are such as we must say of them, *Who are these?* I like not those that are too much their own trumpets; when I heare one boasting of his graces, (which, by the way, is the best beauty he hath to glory in, if hee might glory in any thing, when hee hath nothing but *what hee hath received*) inviting others into his chariot to see his *zeale for the Lord God of Hosts* (as *Jehu* once did *Jonadab*;) though I had rather call a mans title to his lands, then his title to the Kingdome of heaven in question, which is his best inheritance; yet I am ready to suspect such a creature, that there is more without then within; more in his forehead then in his heart: I am ready to feare the Cities running out of the gates; the empty vessell sounding most. It is a pretty Simile of a quaint Divine of our owne, Those Merchants and other Whole-sale men in a City, whose shops are of greatest value, and have most solid Merchandise in them, set no great shew out at their shop windowes, perhaps they are shut up, whiles the poore Pedlar layes out every piece of Ribband, and bit of Lace hee hath: The solid and serious Saint is an hidden creature; of whom we must say, *Who is this?* Hee doth not care to set out so much at his windowes as hee hath in his shop; and yet not so hidden, but communicative upon occasion too.

To demonstrate that the smell of Christs spikenard is upon his clothing, that his garments *smell of Myrrhe, Aloes and Cassia*; whiles the pedling hypocrite hangs out every seeming grace to the eye of the world; I am afraid at this time there is many a painted Theban Lady in the Church of God, that will not endure to wash her face: many a painted hypocrite, that dare not come at the fire. We say, *Good Wine needs no Bush*: The good Christian needs no Trumpet. The beauteous face looks most beautifull through a vaile; and odours will smell through a covering: It is the painted lewd strumpet that walks the streets brazing every one shee meets, that calls to every one to look on her beauty, and invites the wild-eyed passenger to her lodgings. The modest Gentlewoman weares a vaile, and is only seen under that. It is the strumpet in Chri-

ianity that proclaimes her beauty to all, and sounds a trumpet before her, and invites all to kisse her because she is Christs Spouse. O friend take heed, let there be more in thy heart, and lesse in thy tongue; Christs Spouse is all-glorious, but not vain-glorious: Glorious, but it is within; Shee hath a glorious inscription, but her superscription is not in so big characters. You will say of the Saint of God whiles you have a glympe of her beauty through her vail, *who is this?* As for the other, you shall not need ask who they are, they are the *only Church of Christ, The godly party, THE well-affected.* These say, *Stand by your selves; come not neare to us; we will have no communion with you; for we are holier then you.* The holy God make them more holy; but the Lord grant that none of these boasters *be a smoke in Gods nose,* we find them *a fire that burnes all the day,* Isai. 65. 5.

The next Life is of Exhortation: to teach all of us severall lessons.

1. To those that are not yet married to this King of glory: O that this day might be a day of espousalls! And me thinks I have spoke enough to perswade with poore creatures, that are vile dust and ashes, to consider how glorious they are made after this wedding day. What is there desireable in an husband that is not to be found in this mighty Jesus? I know but foure things that can make a Bridegrome desireable; all which are to be found to the highest in the Lord Iesus Christ: 1. Breeding. 2. Beauty. 3. Riches. 4. A loving ingenuous nature. I am come this day to plead for my Master with you (friends) who are but dust and ashes: Doth any one here think that the marriage of Christ will disparage their house? and his crosse dishonour their coat? Know (friend) my Master (whose love I tender thee) is the Son of the *Lord of lords*; the Heire of heaven and earth; One that hath alwayes been brought up in the Court of glory: One that in the day of thine espousalls to him shall put a degree of honour more upon thee, though thou wert the Empresse of the world before. No honour like the honour to be call'd the sons and daughters of the most High. If thou hast an ambitious eye, here is an object of highest honour for thee; thou shalt be daughter to that

that King that can *bind Kings in chaines, and Nobles in links of iron*; and Bride to him that hath Emperors for his meanest servants, and is Heire of eternity.

2. Hast thou a wanton eye? will beauty move thy affection? My Master is *the fairest of ten thousand, white and ruddy, Cant. 5. 10. His head is of most fine gold, his locks bushy and black as a Raven, &c.* See the full description of him in that Chapter. The creatures beauty is mouldring paint, but His native beauty is permanent glory.

3. Hast thou a covetous eye? and dost thou look for a great joynture? My Master hath it for thee: Hee is rich in inheritance, heaven is his, and earth is his, and the sea is the work of his hands. He is rich in moveables: *Every beast of the forest is his, and the cattell upon a thousand hills: The fowls of the mountaine, and the wild beasts of the field.* Ay, and all is thine; for hee can with-hold no good thing from those that live uprightly. The Father of glory gives all with his Son in marriage. He hath given us his Son; shall hee not with him give us all things?

4. Hast thou a sober ingenuous eye? that thou thinkest love is the best riches, and a certainty in that the best joynture? Know that my Master is of a loving nature too. Read this delicious Song; tell me what Gallant ever courted his Mistresse (though far above himself) with such Rethoricall expressions of love as this precious *Jesus* woes poor dust and ashes? O tell me (poore creature) how wouldst thou desire to try my Masters love towards thee? O man, did ever Bridegroome do so much for his Bride? why man? he hath come and left his pailace of Glory, for thee, and lived a scornfull tedious life upon the earth; he hath pleaded night and day with his angry father in heaven for thee: that thy soule might not be damned; but thou mightst be married to him; he hath made thee a path for thy prayers to his father, and thou hast not had a gracious answer to one prayer, but hath come under Christs hand, and been sealed with my masters blood. Wilt thou try him by what he hath or will suffer for thee? Why poor creature, for thee hath he been buffeted, beaten, whipt, prickt with a crowne of thorns; for thee did he

suffer his precious side to be ript with a speare ; for thee did that precious bloody balsamy sweate trickle down his sacred cheeks , for thee was he nailed to crosse , for thee he did suffer such torments as made his dying soule cry out, *Eli, Eli, lama sabachthani?* is this no suffering? doth not he deserve thee, that hath suffered so much for thee that art but a peece of momentary clay? The Gallant perhaps will venture his life for his Mistresse, but my Master hath more then ventured his life for thee; he embraced death for thee; He knew he should dye; yet to shew that he valued not his heart blood for thee, he shund not the crosse: I doubt whether a gallant would fight a duell for his Love, if he were certain he should be slain in that duel: But this my Master hath done for thee. Some have a trick to try the constancy of their lovers, by making them long suitors: If they be content to woe seven years, then perhaps they will love: This is but an unmannerly trick; but yet thus hast thou tryed my Lord, and Master (most unworthy creature) He hath proved himself constant in his patient woings and waitings upon thy scorne; this hath been his woing place; every minister came with a love-letter from my Master to thee; He hath come himself many a time and knockt at the door of thine heart, whilst thou hast been in bed with sin; yea he hath stood and knockt while his locks have been wet with the dew of the night; O hard heart! Why dost thou tire out my Masters patience (most worthlesse creature?) What hath he not staied for thee long enough? is not yet the constancy of his love approved to thee? What, was it for a portion he should have with thee what portion but sin? he must give his blood to cleanie thee before he can embrace thee; yet rather then loose thee he will do it: O precious melting love! here love was stronger then the grave indeed; was ever love like his? Let me be familiar with thee this day; (I would gladly make joy in heaven this day, for the marriage of some poor soule to my Master) What makes thee so coy and scornfull? Art thou a creature of such deserts dost thou think? What dost thou deserve? if any thing, it is hell: yet he, even he who is in heaven it self, and glory it self, he woes thee. What will move thee? Thou art vile and filthie, polluted in thy blood, more loath-

loathſome then a toad, worſe then the ſtinking leper that goes up and down the ſtreets: O come, come this day and be married to the Lord Chriſt; Take him, and him alone, not for the heaven thou ſhalt have with him, but for the heaven thou ſhalt have in him; he ſhall make thee admired, thou ſhalt be a Queen, thou that art the childe of the Devil ſhalt become the childe of God; thou that wert ſo filthy ſhalt learne the carriage of a Kings daughter; thou that wert all dirty, and beſmeared with ſin, ſhalt become all faire; *Thou art all faire my ſouſe*; Thou that hadſt nothing but raggs of iniquity, ſhalt now be clothed with the glorious robes of righteouſneſſe; *Iſai. 61. verſ. 10. Thou ſhalt be cloathed with the garments of ſalvation, and covered with the robes of righteouſneſſe: Thou ſhalt be deckt like a Bridegroom, and as a Bride decks her ſelfe With jewells.* He ſhall make thee ſo glister with graces, and ſhine with holineſſe in thy life and converſation, that the worlds eye ſhall be dazled upon thee, and they ſhall ſay of thee, *Who is this?*

O you that are children of pleaſure, Come; O make haſte and be married to this glorious Bridegroom; the King of glory waits upon you to honour you this day: O come to the wedding, become his friends, and *Eat* of his fatneſſe, and *drink* of his ſweetneſſe, and be merry and rejoyce in the God of your ſalvation, and let us all cry out, *Effice (O Chriſte) nos dignos ut ad Nuptias Agni aliquando introducatur*, Lord make us all worthy of ſuch a Bridegroom.

Secondly, Are the Saints of God hidden creatures, that the world muſt ſay of them, *who are theſe?* Then *judge not, that ye be not judged*; Say not, This man is a Saint, and the other a Reprobate, leſt you *condemne the generation of the juſt, and juſtifie the generation of the wicked*, both which things are an abomination to the Lord.

A Third branch of this uſe, may reach to the children of God, thoſe who are already married to this bleſſed Bridegroom, and made honourable and glorious by ſuch a marriage; O carry your ſelves as the Brides of ſo glorious a Bridegroom, as it becometh thoſe that ſhould not ſhame their breeding, that the world may ſay concerning you, *who is this?* you are made glorious,

The Spouses Hidden glory.

you were inglorious creatures: First, Remember what you were, and carry your selves humbly: *Philip King of Macedon*, would alwayes be awaked with a memento of his mortality; and *Wigiliſcus* would delight to hear *Memento quid fueris*, O remember what thou wert; *Such were some of you*, humbled the believing *Corinthians*, though now they were washed and sanctified; *Quanto Nobilior es tanto te geras submissius*, Humility is the greatest Ornament of Honour: Thou art admired, but it is Christ and free grace that hath set the lustre upon thee, and made thee admirable; Admire him for his goodnesse, and let others admire thee for thy humble carriage: The Leper was to bring two birds at his cleansing, the one was to be killed, the other let go, but first dipt in the blood of the dead bird; The Christians heavenly life must be dipt in the blood of the bird which it hath killed: Though our sins be pardoned, they may be remembered so far as to make us humble: Let the world for thy humble lowly carriage, say, *Who is this?*

Secondly, Walk *thankful'y*; Thou wert not honourably clothed, he hath given thee the Robes of righteousness; Thou wert without Ornaments, he hath given thee bracelets, and ear-rings; O be singing perpetuall *Hosanna's*, till thou shalt be translated, and sing perpetuall *Hallelujah*; Be alwayes saying *Quid Retribuam*, O *Quid Retribuam*? What shall I? what can I render unto the Lord for his mercie? O that I could praise the name of my God! *whose mercie endures for ever, for his mercie endures for ever.*

Thirdly, Walk lovingly towards this Bridegroom, that hath honoured thee; thou wert naked, He hath clothed thee with the garments of Righteousnesse and Salvation, O keep it on for his sake; Thou wert damned, remember who saved thee, for to marry thee; Thou wert rolled in thy blood; Remember who gave his blood to wash thee; Thou wert filthy, and defiled, Remember who annointed thee with oyle, and made thy face to shine, Thou wert clothed with raggs, O remember who puld off his own robes to clothe thee; Thou wert poore, Remember who left heaven and glory to make thee rich; Thou wert starved, Remember who gave thee his flesh for meat, and his blood

blood for drink ; Thou didst play the Adulteresse with him ; O remember who notwithstanding that, received thee again into favour, and let us all say with that Holy man, *Tota vita nostra conformis illi reddatur qui ex amore nostri totum se nobis conformavit*, Let us in all our life conforme our selves to him, who out of a meer principle of love in all things made himselfe conformable unto us ; Art thou made a glorious creature ? Walk lovingly, that for that they may say, *Who is this ?*

Fourthly, Keep the garbe of of a Kings daughter, walk according to thy place ; a Kings daughter is no companion for every idle woman ; you that are the Saints of God, keep company like your selves : How precious is the communion of Saints ? How unpleasant is the company of sinners ? Dishonour not your selves.

Fifthly, Walk *Dependently* : The Spouse leans upon her Bridegroom, she drawes her very breath from Christs lungs, She breathes through Christs lips. She is described here to come up leaning ; O lean upon his arm, if you be his Bride, lean upon him for pardoning grace, upon him for strengthening grace, upon him for perfecting grace, Begg not your bread out of your husbands doores, it were a signe he kept too poor an house to maintain you.

6. Lastly, Walk *chastly*, that the world may see that every thought of your heart is but as an arrow drawn from the Quiver of your soules, and shot heavenward, that your language is the dialect of *Canaan*, and your actions all aiming at the glory of God ; that all the perishing profits, and vanishing pleasures of the world cannot flatter downe your heavenly soule to an houres lodging ; But you love the Lord your Christ, with all your heart, and all your soule, and will serve him with all your minde, and all your strength : Thus walk beleevingly, above meanes, beyond meanes, with and without meanes ; Leane when Christ may seem to draw away his shoulder ; Though he kills you, yet trust in him, and make the world admire and say, *Who is this ?*

Walk *humbly*, Remember what you were, whence you are, what hath saved you, despising no Saint, humbling your self to all, that the world may admire, and say, *Who is this ?* Walk

Walk *holily* and *righteously*, defrauding none, *graciously* and *strictly* before God, close with him, looie to the world, and make the earthly world to say, *Who is this?*

Walk lovingly to your husband, charitably to your brethren, judging none, condemning none, honouring all, becoming all things to all men, to gain some; courteously, ingenuously, graciously, that the world may admire, and say, *Who is this?*

Walk finally as becomes the Brides of so glorious a Bridegroom, in all places, in all conditions, Remembring what you are, and whence you are, letting your graces shine out, even to your enemies, till your gracious souls be swallowed up in glory.

Lastly, Let it be a word of consolation to all the Saints of God, that can say with *Hezekiah*, *Remember Lord how I have walked before thee in truth, and with a perfect heart*; or with *Peter*, *Thou knowest Lord that I love thee*; against all the scoffs, slanders and malice of the world: Alas! they know thee not; not thy sincerity, nor thy joy, nor thy value, nor thy glory; carry thy selfe so gloriously before them, that they may see the vertue that is in thee, and glorifie thy Father which is in heaven; then and not before, will the world have a better estimate of thee. And so I have done with the imperfection of the description, from the interrogatory *Who is this?* I now come to the description it selfe, *Cometh up from the wilderness, leaning upon her Beloved.*

We have already taken notice of two travellers in this text: Christ is a traveller; for had he not come up with his garments died, from *Bozra*, we had been in the wilderness still. And his Spouse is a traveller, the text saith, *she comes up from the wilderness, leaning upon her beloved.*

We have took notice of her glorious garbe, and her vaile: she is still upon her march, let us now take a more full survey of her, and enquire whence she comes? and who is her companion? and what her posture?

Whence comes she? *E Deserto. from the Wilderness*, that is *Terminus a quo*, the place from which she comes.

What's her motion? *Ascendit, She commeth up.*

Her posture is *Leaning, Innixa.*

The

The person upon whom she leans, is *Dilectum*, a Beloved; and she hath a propriety in him, it is *Dilectum suum*. her Beloved: Who is this that cometh up from the wilderness, leaning upon her Beloved?

Doct. It is the property or the duty of the Spouse of the Lord Jesus Christ, to come out of the wilderness, leaning upon her Beloved. We must take it in pieces, and handle the parts severally: These four things lie couched in it.

1. That the Spouse of Christ hath had, and may sometimes have her dwelling in the wilderness. That is implied.

2. That though she hath had, and may sometimes have, her dwelling in the wilderness, yet she rests not there, She comes up from it. Who is this that comes up?

3. She cannot come up alone; She must come up leaning.

4. She will lean upon her Beloved, and he will, and only can bear her.

First, She hath had, and sometimes may have her dwelling in the wilderness: Here first I must open the terme *Wilderness*. Secondly, I shall shew you what Wilderness the Spouse hath had, or may have her dwelling in.

I shall open the first in five or six particulars.

1. The Wilderness is an *untilled place*, where wild nature is yet seen, that Art hath not yet tamed, no pruning hook hath lopt the over-grown trees, no plow broke up the soyle to make it fruitfull: The husband-man hath not tilled the ground there; nor can the reaper fill his hand: It is a place just in its naturall state, not yet manured.

2. The Wilderness is a *losing place*; no beaten road for the Traveller there to follow, no land-marks, nothing to guide him in his way, hee is lost if once in it; hee looks on this side, and on the other, forward, backward, every way, still hee sees himselfe lost, knowes not whither to goe: Hee is in a Wilderness, and knowes not the way out.

3. The Wilderness is a *dangerous place*: A man in the Wilderness is a prey to the mouth of every Lion; the Lion is the King of those waste places; and the Bears, Wolves,

Cockatrices, and Adders his lesser subjects : There dwells the young Lion, the Cockatrice, and the Adder together, each one searching for his prey : It is a dangerous place.

4. The Wildernesse is a *solitary place* ; where hee that walks, as hee hath no path, so hee hath no company : The paths in the Wildernesse are not trodden, no beaten high-ways are there ; no company but the Owls and the Ostriches, the beasts of the field, and creeping things of the earth : Nothing fit to be a companion for man : No, it is a Wildernesse.

5. The Wildernesse is a *disconsolate place* : no curiosities of nature to refresh his spirits with : Terror is round about him ; no pleasure to delight him.

6. Lastly, the Wildernesse is a place *voyd of all provisions* : There is neither bread for the hungry, nor water for the thirsty soule ; no necessities, much lesse superfluities.

The expression is very apt : Such a Wildernesse. yea many a such Wildernesse the Spouse of Christ hath had, and may have her dwelling in :

1. A Wildernesse of Sinne. 2. A Wildernesse of Sorrow. 3. A Wildernesse of Affliction. 4. A Wildernesse of Temptation. 5. A Wildernesse of Desertion. Nay, lastly, This whole life is but a Wildernesse to her : Shee hath been in some of these, and may be in all of them ; but out of all Shee cometh up leaning. Every one of these is the soules Wildernesse : and as they come up to Christ, they come up from some of them ; and in their walking with the Lord Christ, they goe through some of them ; and some goe through all of them.

The first is *Eremsus peccati*, The Wildernesse of sinne ; and every soule is born in this Wildernesse : Man at first created dwelt in Paradise ; but alas ! hee threw himselfe out into the Wildernesse, and God lockt the Garden gate against him. Sinfull man preferr'd the Wildernesse before Paradise, and God allots him his dwelling there : There was man throwne, and all mankind born in it. We are all Wildernesse brats by nature,

nature, Ephes. 2. 3. *You were children of wrath by nature, even as others.* And sinne may well be call'd a Wildernesse; it is *status naturalis*, our naturall condition: We are in a Wildernesse habit, when we are clothed with the raggs of iniquity.

And it is a state as dangerous as the Wildernesse: The Lion claimes him in the Wildernesse as his prey; and if hee escapes his teeth, it will be hard to escape the Cockatrice, and young Lion, and Adder, the lesser fry of destroyers: If in this sinfull naturall condition we doe escape the mouth of the *roaring Lion the Devill*, it is greatly to be feared that the Beare, and the Wolfe, and the Cockatrice, the lesser judgements of God, will swallow us up: we are children of wrath, as well passively as actively, in a dangerous condition. Lastly, as the Wildernesse is a place voyd of all necessary provisions for the body, so is sinne a state voyd of all necessary provisions for the soule: We are hungry, and naked, and bloudy, and filthy in our sinnes, it is a Wildernesse dresse *Ezek. 16.* *As for thy nativity, in the day that thou wert born, by navell was not cut: neither wert thou washed in water to supple thee, thou wert cut out in the open field.* Vers. 8. Every yponse of the Lord Christ hath been in this Wildernesse. *Who is this that cometh up?*

The second Wildernesse is *Eremsus contritionis*, The Wildernesse of contrition, or sorrow for sinne: Every soule is naturally in the Wildernesse; but every one that is in it seeth not that it is there: Every soule is born blind, though most think they see. When God opens the soules eyes, and shewes it the hell that it treads over every houre, and makes the soule apprehensive of its danger, it conceives it selfe in a worse Wildernesse then before; the physick works: the Patient thinks it is nearer death then before it took it. Here it cries out, Oh, I am a lost undone creature! Oh, whither should I goe? on one side behold terror! on the other side despaire! If it looks up to heaven, there is an angry God; if downward, there is a gaping hell: Oh, whither should it goe? Now it cries out (with the Taylor) *O what shall I doe to be saved? I am lost in my sinnes! I am lost in mine own righteousness!*

The Spouses Hidden glory.

I know not what to doe: If I stay in my sinnes I perish; if I goe out of the world I perish. Here stands the soule turning it selfe every way, and seeing comfort no way, till the Lord Christ bowes the heavens, and thrusts out his arme of salvation, his shoulder of merits, and takes the soule by the hand, saying, Come (my Beloved) I will tell thee what thou shalt doe; I am the way out of this wilderness, come out *leaning*; leane thy arme of faith upon the shoulder of my merits; Free grace is able to beare thee: I am thy Welbeloved, and *thy Welbeloved is thine*. And ordinarily the soule when it comes to the Lord Christ, comes through this wilderness, this losing place of conviction and contrition, and weeps her selfe a path; where shee would drown in the waters of *Marah*, if Christ did not hold her up. Indeed God could have brought the Israelites a shorter Journey, then through the wilderness to Canaan; and sometimes God miraculously drawes a soul to himselfe, onely by the cords of mercy: God is not tyed alwayes to bring a soule the same road to heaven; *Elijah* was carried to heaven in a fiery chariot; but the more ordinary way is by *Jacobs* ladder. The common way to heaven is by the gates of hell; the way to life is through the chambers of death, through a wilderness: *Who is this that cometh up out of the wilderness?*

The third wilderness in which the Spouse of the Lord Christ may sometimes have her dwelling in, is the *Wildernesse of afflictions*; bodily afflictions I meane. A wilderness is a place full of bryars and thornes; and through such a wilderness (the holy Ghost tells us) lies the Saints way to heaven: *By much tribulation* [much pricking of thornes, thornes in the flesh sometimes] *must wee enter into the kingdome of God*. The Spouse hath a dirty way to goe to marrying in; and when shee is married, shee hath a dirty way home too: A wilderness on either side. The Apostle speaks plain, *Heb. 11. 7, 38. They wandred about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, they wandred in deserts, and in mountains, and in dens, and in caves of the earth*; And who were these that wandred thus in the wilderness? They were such

of

of whom the world was not wo-*thy* ; the Spouses of the Lord Christ. And truly afflictions may bee called a wilderness, for the disconsolacy of them too ; they are times of sorrow, no delights please ; the Spouse in affliction is in a wilderness.

4. A fourth wilderness that the Spouse sometimes dwells in, is the *wildernesse of temptations* ; The Bridegroom himselfe was in this wilderness ; *Hee was led into the wilderness, to bee tempted of the Devill* ; The Spirit took him thither, Matth. 4. vers. 1. and *Paul* was in this wilderness, troubled on every side, this is Sathans wilderness, that hee leads many a poore soule into, and it had beene a sadde wilderness, had not our WAY beene there first : If the Devill could have lost our Saviour in it, wee should never have found the way out of it : A dangerous, a disconsolate place, well termed a wilderness, as the Saint will tell you that hath beene in it.

5. A fifth Wilderness that the Spouse is sometimes in, is the *Wildernesse of desertion* ; Heres a sad wilderness, a desert indeed, *Quum Deus deseruit*, When God hath forsaken or withdrawne himselfe from the Soule ; this Desert Christ himselfe was in, *Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?* was the voice of the Lord Iesus hollowing in the wilderness: such a wilderness was the Spouse in, when she sought him, but found him not. Cant. 3. vers. 2. In this desert the soule is solitary, her God is gone, and she knowes not what is become of him ; the soule never calls any company her company, if her God be not there : *David* was in this wilderness too, he is often crying out of the wilderness he was in, when God hidde his face from him : The soule that belongs to the Lord Iesus goes through many a wilderness in this world, but scarce any which Christ hath not walkt in before it, and hewen it a way through it ; through every wilderness we may follow the Lamb in his own path.

6. Nay lastly, The Saints whole life below, is but a wilderness:

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nesse: Earth is a Christians desert; while she lives here, she lives in widowhood, it is a sinfull place and a dangerous place, a thorny place, and a place where she findes an abatement of the joyes she shall be swallowed up in glory. Mortality is but *Me- shech*, and her best habitations are but *tents of Kedar*, nothing to the temple of Glory she shall worship her God in hereafter; and the former deserts are but as severall corners of this wilderness; but she cometh up out of every wilderness: That is the next branch of the Doctrine I hasten to.

Doctr. 2. *That though the Saint of God hath had, and may have her dwelling in the wilderness, she rests not there, but cometh up out of it.*

She cometh up: It seems to argue a propriety in the motion, as if she were not driven nor drawn up, and a voluntariness in the motion, as if she were not compelled nor made to come, but of her self came, and of her own strength, and yet not of her own strength neither; her own leggs would not bear her, for the text tells us she comes up leaning, she had fallen had she not leaned.

Here is the Question stated; what the soule doth towards its conversion, what power of doing any thing tending towards its conversion before it is sanctified, or after it is sanctified, whether it be meerely passive, what she may doe, what she cannot doe; how farre she may come, where she must leane?

Whether hath the soule any power to come up out of the wilderness of sin to the Lord Christ, to move one step heavenward of it self? And here I have a narrow path to tread betwixt the Pelagians and Arminians on the one side, that would make the soule have more power then it hath: and the Antinomians and Sectaries on the other side, that are so farre from holding that the soule hath no power to come to Christ, that they would make us beleve she hath no power to come to Church neither.

I shall not know how to determine this Question better then in the words of pious and learned Bishop Davenant, Determ. Q. 9. p. 46. *Non potest quodvis opus ex divina promissione, ad inveniendam peccatorum remissionem, aut ad obtinendam possessionem regni coelorum ordinatum*, The soule cannot doe

doe any thing that is ordained by God, or hath the promiſe of God, to obtain pardon of ſins, or poſſeſſion of the Kingdome of heaven; ſhee cannot ſavingly beleeve, repent, love, &c. for theſe are the acts of grace, and God is the fountaine and donour of all grace.

1. But firſt, She may, by Gods generall reſtraining grace, without ſpeciall and ſaving grace, abſtaine from groſſe ſinnes; the heathens did ſo; the light of nature which God keeps from none, will ſhew her that this is darkneſſe.

2. Secondly, Shee may by Gods exciting grace, without any ſaving grace performe many previous actions that are required of men to faith and repentance; ſhe may by vertue of Gods generall grace, his exciting grace, goe to Church, hear the word of God, meditate of God, *peccata propria conſiderare & ſenſu eorum expaveſcere*, ſaith Dr. Davenant; Ay, and ſhee may begge deliverance from that woſull condition, which ſhe apprehends her ſelfe in; but ſhe ſtirrs not one of theſe ſtepps after a ſpirituall, but after a naturall manner, till the quickning grace of God come: A man may in a wilderneſſe conceive himſelfe loſt, look about for the way out, call for help, be willing to be out, yet not be one ſtep in the way that will lead him out; and this the ſoule muſt doe ſo far as it can: *Negamus etenim hanc gratiam regenerantem, inſundi hominibus, inertibus ſed animis per verbum Dei erectis, & ſubactis, & per predictas actiones quodammodo diſpoſitis*, viz. We deny that regenerating grace is inſufed into ſloathfull men, but into ſoules ſubdued by Gods word and law, and after a manner diſpoſed by the foregoing actions; yet wee ſay, that even theſe forgoing actions have their firſt motions from God; and the queſtion is whither God doth not firſt work a fight and ſenſe of ſinne, and an humiliation for it by his exciting grace, before he comes with his regenerating, quickning and ſaving grace into the ſoule; we ſay he doth in his ordinary courſe of his diſpenſations. (Only I muſt here be ſafely underſtood that I ſpeak according to mans apprehenſion; for in reſpect of God, nothing is firſt or laſt, hee works all in an inſtant, all graces together in the ſoule; but the queſtion lies not whether God works the ha-

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bit of Repentance before the habit of Faith, or no; for without question he works together all his works; but whether God makes humiliation act before faith, which wee say hee doth. *Eſau* and *Iacob* may be in their mothers wombe together, but *Eſau* may come out and be ſeene in the world before *Iacob*: yet not tying up the Almighty to this method, who can and will work any way, even which way it pleaſeth him: Nor doe we ſay that any ſuch previous action can be performed by the Creature, *ut de merito congrui teneatur Gratiam dare*, That God is bound for the deſert of any ſuch previous action to give his inward and regenerating quickning grace: But yet this we ſay, that in the church of God, where men are

Davenant, ibid. dayly ſtirr'd up by the word and ſpirit to repent and beleeve ſavingly, God will give (though not for any of theſe previous or diſpoſitory actions, yet) freely, regenerating grace to all ſuch as are capable of it, unleſſe they have reſiſted the Spirit of God in the preceding operations, and rejected his quickning grace; but yet we deny, that any man can performe theſe actions ſo but he will offend and reſiſt the Spirit of God in them: Now why when as all reſiſt, God ſhould reject ſome, as they have rejected him, and leave them to the hardneſſe of their own hearts, and work irrefiſtibly on others who have reſiſted their God as much, and break open their hearts, though lock'd and barr'd againſt him, and fill them with quickning grace, and pull a *Lot* out of *Sodom* by force, and draw a ſoule out of the wilderneſſe by head and ſhoulders, I ſay, why he ſhould doe it, when two are grinding at the ſame mill, take one and leave the other; when two are in the ſame field, why the one ſhould bee taken the other left; when two ſoules are equall in duties, faſting, mourning, in the way that God hath appointed, why hee ſhould baulk this and take the other, when perhaps that which is taken hath beene the leaſt penitent too, I will conclude with Dr. *Davenant*, is *Sacrum Miſterium divine voluntati relinquendum*, A ſacred and ſecret myſtery to be left to the divine pleaſure, and the reaſon lies in the agents own breaſt; It is becauſe *he will have mercy upon whom he will have mercy, and whom he wills he hardeneth*; God is his own reaſon, and his free grace its owne cauſe.

So then wee conclude, that the soule cannot move one foot to a spirituall action spiritually, not by any common grace, it must be onely by Gods regenerating and saving grace. So that to answer yet more distinctly to the Question.

In respect of Gods exciting and preventing grace, if wee looke so farre wee cannot come, but that preventeth us: Wee are as clay in the hands of the Potter, wee are all dead in sinnes.

But when the Lord hath changed the soule, then it commeth. The first motion upon the will is from God, before there is any motion of the will unto God; but when the will is healed of God, then the soule commeth, then the soule which was meerly passive before, is active, & wil endeavor to do something for that God, that hath done so much for her. It followes, the drawing of Gods most holy Spirit: *Draw me* (saith the Spouse) *and I will runne after thee.* First, I must be drawne; but then I will runne: In the same moment God makes us to will, and wee will; and yet all the efficacy of the Action comes from Gods most holy Spirit.

It is certaine (saith *Augustine*) That wee are willing when wee are willing; but he makes us willing, that workes in us to will and to performe, *Phil. 2. 13.* And so he, *ἵνα μὴ ἰδῶμεν, ὡς ἴκανοι*; God drawes, but he drawes the soule that is willing: Ay, but first, *ἡθελοῦς ποιεῖ*, he makes it willing. So, I have shewed what proprietie the soule hath in the Action, how she commeth, and how willing she is to the motion. She is drawne, but she is willing to be drawne to Jesus Christ. But first, she is made willing before she is willing, ay, and in her life, after she is come to Christ, in her walking with Christ; *Non suis confidit viribus*, she trusts not her owne strength, she even then commeth leaning, which is the next Branch of the Doctrine I have to handle.

Certum est novelle quum voluimus, sed ille facit ut velimus qui operatur in nobis velle.

Though she comes up from the wildernesse, yet she comes up, not of her owne strength, but leaning.

First; Let us enquire what the expression holds out to us.

Secondly, What is the soules hand.

Thirdly, Who it is she leanes upon.

Fourthly, What in him she hath to trust to, and how in eve-

ry wilderness she leanes, and out of every wilderness comes up leaning.

I conceive, here are foure things hinted in this expression *leaning*, which I may terme the foure fingers of the Spouses hand, which she layes upon her Saviours shoulders.

1. First, *It doth argue that the soule is weary, otherwise she would not leane.*

2. Secondly, *It is a willing posture*; I am not forced to leane, I doe it willingly: The soule that comes up with Christ is willing.

3. Thirdly, *It is a posture of love*; Otherwise she would not leane.

4. Fourthly, *It doth argue a confidence that the soule hath in the Lord, that he is able to beare her*; Otherwise she would not trust the weight of her soule upon him.

1. First, *It doth argue wearinesse*; If she were not weary she would not leane. Humiliation is a preface to faith, and the way to be found is to be lost. It is not a leaning of wantonnesse, but a leaning of wearinesse: O Lord, *I am sinking into Hell*, let me save my selfe from sinking by thy shoulders; *I am falling*, Lord let me leane: whiles the soule hath any strength to goe, it is too proud to be beholden to leane; *Come unto me ye that are weary and heavy laden, and I will ease you*, Mat. 11. 29. First, weary; then come: First, heave laden; then I will ease you: *What shall I doe to be saved* (saith the Gaoler?) O *I am lost*! undone! I am at a Non-plus! O what shall I doe? *I am weary*! for I am farre readier to beleieve, That that Voice, *What shall I doe?* is rather the Voice of the soule (at it's *tribulation*) Sadly sensible of it's lost and miserable condition, sufficiently humbled in the sense of it, then the voice of a soule, thinking it might *do any thing*, that might be but in the least contributory to the desert of salvation. I cannot be perswaded, nor thinke, that when the Gaoler spake those words, prostrated by humiliation at the Apostles feet, that he had the least thought that he could throw in so much as *two mites into the Treasury* of free grace. But as it is the ordinary speech of one drown'd in the depth of sorrow, *amazing sorrow*; O what shall I doe? *What shall I doe?* though at that instant they know they can doe.

doe nothing to helpe themselves. So the Gaoler, in a true sense of his own lost condition, cryes out, *O what shall I doe?* he was weary, it was time for the Apostle to bid him leane, then *beleeve* (saith the Apostle) *and thou shalt be saved.* It is but a wresting of the place, or mocking it rather, to bring it to perswade that duties preparatory were here excluded. Surely, had not the Apostles seene him humbled in some degrees, they would as well have prefixed *Repent* here, as *Peter* did to them, *Act. 2. Repent, and be baptized.* The Fig-leave is too thin to cover these Opinionists nakednesse; Christ *came not to call the Righteous, but sinners to repentance.* He is a Saviour, but it is for them that are lost in their owne feeling too. And the truth of it is, the soule scorns to leane upon Christ so long as it is able to goe alone, when it hath never a crutch of merits or duties to rest upon, then it looks out for some rest for it's foot, for some shoulder to beare up, for some staffe to stay it selfe upon: Leaning doth argue wearinesse, that's the first.

Secondly, It doth argue a *willingnesse* in the soule to come to Jesus Christ: Leaning is not a forced action. Indeed (as I said before) Christ first workes this willingnesse; he it is that gives us power to will, and it is by his power that wee are willing, as it is written; *They shall be willing in the day of my power.* But he doth not let us leane before wee are willing; leaning is an action proceeds from the will, *Who is this cometh up leaning?*

2.
Psal. 110.3.

Thirdly, Leaning doth argue *love*, who leanes upon his enemies, I will not leane upon one whom I cannot trust, I must have some good thoughts of his love. The soule that leanes upon the Lord Jesus Christ loves Christ; that Faith, that pretended dependancy of any upon Christ, that proceedeth not out of a principle of love, groweth out of a false root; the loving soule is onely the truly beleeving soule, *Leaning is a loving posture*: That's the third.

3.

Fourthly, It doth argue *fiduciam*, a resting, a trusting the soule upon Christ; he that leanes upon another repositeth his whole weight, trusteth his whole strength upon him: He doth as much as say, well, *I know I cannot go alone, I cannot stand; but I will trust my selfe, upon thy strength will I leane, if I fall, I*

4.

fall : So the soule that comes up out of the wildernesse of sinne to the Lord Jesus Christ, doth repose it's whole weight upon the Lord Christ, it sayes, O Lord, I am a great and grievous sinner, I am not able to stand upon mine owne legges, but I trust my soule upon thy armes; thou hast mercies, and great mercies, and free mercies, if I fall, I fall; if I be damned, I am damned; here I will leane. And here you have the second thing plain, viz.

2. Secondly, *The soules hand with which she leanes upon Jesus Christ for salvation* & these 4. things which I have hinted from this expression, *leaning*, are as the foure fingers of the hand of Faith. And wee may thus give a description of it.

Faith is the hand of a soule which God hath humbled, whereby the soule, being not able to stand alone, nor daring to trust to any thing else, and being made willing by God, out of a principle of love, layes hold upon Jesus Christ, and trusts and rests it selfe upon him for her salvation. And that leads me to the third thing I propounded, the Person upon whom she leanes, the Text renders it, *Her beloved*; or as I conceive, the old Translation better, *Her welbeloved*: The Latin *dilectum suum*, him that is her, conjugally beloved.

This is the last Branch of the Doctrine, *That though the believing soule comes up from the wildernesse leaning, yet shee will onely leane upon her beloved, and he onely can and will beare her.*

Wee know, that whosoever leanes, must have a Person to leane upon. Secondly, There must be a capacitie in this arme to beare her, some strength, yea, there had need be a great deale to hold up the weight of a soule: First, let us enquire who the Person is, rendred in the Text *dilectum*, *Her welbeloved*; in plaine termes, her Husband, one that hath more then an ordinary portion of her love.

Here are five things hinted in this Expression.

1. *It is one whom she loves*: The word signifies a speciall sort of love; and every greater includes a lesse.
2. *One that she is married to, he is welbeloved*, her dearest love; not *charum*, but *dilectum*; one that hath a title to her.
3. *Her Beloved, not anothers Beloved.*

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Her Beloved: He that is her Beloved, not who was her Beloved.

4.

Her Beloved, not her Beloveds.

5

First, *It is one whom shee loves.* This I hinted at before ; it is a principle of love, that drawes the Soule to leane upon the Lord Jesus Christ. The hatred of her selfe, hath bred the love of her Saviour in it. And no Soule loves Christ more then that which loaths it selfe most : When the Soule shall consider what a Brand for Hell it was in its originall , how worthlesse a worme it is, how basely it hath dealt by God, trampling upon his rich offers of Grace, scorning his Invitations. And againe, consider that God hath no need at all of it : But if it were burning in hell, could be as glorious as in its Salvation, and yet would be pleased to powre out his pretious blood for it, yet so unworthy : To woe the Soule that hath need of him, and yet never praises to him. nor ever was a suitor for mercy. This breeds love in the Soule : And the more the Soule fadomes her owne misery, the more yet she loves and admires the Lords mercy, and loving thus, she leanes upon him.

4.

Secondly, *It is one that she pleades some title to, and interest in, she calls him hers.* Christ is the Bridegroom of the Soule, and the Soule is Christs Bride: Beloved, in all this Song is taken for the highest degree of love, and nearest relation, conjugall love, therefore Christ elsewhere calls her his *Sister*, his *Spouse* ; she hath a title to, and interest in him, possession of him ; and in another place, *I am my welbeloveds*, and *my welbeloved is mine*. She is his, and he is hers : they have a propriety each in other. But suppose we should put the Spouse to prove her title to him, *What is thy Beloved more then anothers Beloved?* Or, why is he thy Beloved (O beleeving soule) more than the Beloved of another? shew thy title to him : And againe, why is she Christs more than another ? Why should the Beleever monopolize Christ ? and how came Christ to be hers ? she is his, and he is hers by right of gift, her heavenly Father hath given her unto him ; hence is that Phrase of her Saviours Prayer, *John 17. 9. All that the Father hath given me, and I pray for all them that thou hast given me. She hath given her selfe to him. Cant. 1. 2. Let him kisse me with the kisses of his mouth, for his love is bet-*

2.

1.

ter then wine. She hath said, *Draw me, and I will run after thee*; ay and he hath given himselfe to her; he hath given his grace unto her. *Gal. 1. 6.* And his glory unto her. *The glory which thou hast given me I have given them.* Her Beloved by right of gift.

2. She is his, and he is hers, *by right of bargain and sale.* The Ancients had three waies to get themselves wives; by gift, purchase, or desert. The Fathers sold their Daughters, and the Bridegroom bought his Bride, he gave a Dowry for her. Hence when *Sechem* had a minde to *Dinah* the daughter of *Jacob*, he saies, *Aske me what Dowry thou wilt, and I will give it thee.* Christ hath bought his Beloved; hence (saith the Apostle) *He hath paid a price for us.* A bloody price: more than all the world was worth. But he would have her because he delighted in her, and so she is his, and he is hers *by right of purchase.*

3. She is his Beloved, and he is hers (by correlation) *By right of desert*, she deserved not him, but he deserved her. This was a third way by which the Ancients got them wives, by some gallant exploit, or great service. Their wives were sometimes given them for wages; *Jacob* served fourteene yeares for *Rachel*, *Gen. 29. 17.* *David* for his Soveraignes daughter, encountered great *Goliath*; and afterwards robbed the Philistines of their foreskins: he paid more for her, then she proved to be worth: By this right, the beleiving soule is the beloved of Christ, he hath served a long service for her; not fourteene, but above thirty yeares, he hath vanquished the *Goliaths* of our soules, and hath conquered our Spirituall Enemies.

4. He is hers, and she is his, *by right of possession*, he dwels in her, and she dwels in him. The second person in the Trinity, is an inmate with the beleiving soule: He dwels under the rooffe of her heart: He hath a chamber in the soule, and hath pitched his tent within her, and she is in him too; united each unto other, this is very plainly exprest, *Gal. 2. 20.* *I live, but yet not I, but Christ lives in me.* I am the Carcasse, Christ the Soule; the Soule moveth the body, so Christ moves my soule; I move not from any principle in my selfe, but from a principle of Grace. *The life I live in the flesh, I live by the life of the Sonne of God who dwellerh in me, who loved*

loved me, and gave himselfe for me. Thus you see she may well call Christ her Beloved, and Christ may well call her his Beloved, He hath a propriety in her, and she hath a propriety in him also; he hath married her, and dwels with her, yea, and in her, *dilectum suum* her welbeloved indeed.

Thirdly, It is *her beloved, not anothers beloved*. Every soule hath a *Beloved*; the Drunkard hath his beloved cups; the wanton hath his beloved Queanes; the Covetous person his beloved Gold; The soule that leanes upon Christ, goes not a whoring after other Gods. The Spouse of Christ, leanes not upon the Papists beloved merits, nor upon the *Turkes* beloved *Mahomet*, nor upon the Pharisees beloved duties, nor upon the Idolaters beloved Saints; she saies, *Abraham knowes her not, and Israell is ignorant of her, but the Lord is her father*, Christ is *her Redeemer*, and her maker, her Redeemer is her husband, *Creator tuus est sponsus tuus*. Her Beloved, not anothers Beloved.

10.53.16.

4. *He that is her Beloved, not that which was her Beloved*. She once loved her sins, and her lust were the beloveds of her soule. The name of *Baali* was in her mouth; her lusts were her Lords, and they ruled over her. But now the name of *Baalim* is taken out of her mouth: she calls the Lord *Ishi*, God alone is *her beloved*, sin was the dearly beloved of her soule, but now she calls sin no more *Naomi*, she calls it *Marah*; that which was once the sweetnesse, is now the bitternesse of her soule, she takes no pleasure in it; no, nor doth she account her duties her beloved; she useth them, but she dares not trust her soule upon them; she dares not plead any desert in them, though once perhaps she had a Pharisaicall conceit, that her duties would be her healing, yet when she comes to the Lord Christ to leane upon his Arme though she useth duties, and is as full of full of Prayer and humiliation as ever: she knocks her hand upon her brest, and cries *she is a sinner*, Oh! but what remedy? the knocking her hand upon her brest she knowes cannot save her; no, for that, *God be mercifull to her*, she leanes upon Christ, that is *her now Beloved*, not upon any duties, or any other merits that was before her Beloved.

Fifthly

5.

Fifthly, *Her beloved, not her beloveds.* The soule that comes to the Lord Jesus Christ loves him intently, and as she loves him best, so she loves him only. As nothing shall have her whole heart, so neither will she divide her heart betwixt him and another: he shall have her heart, and he only shall have her heart, and he shall have her whole heart too; she dare trust her strength upon Christ, and upon him alone: she desireth only to be found in the Lord Jesus, who is her Bridegroom; she is a Virgin, not a Whore; she leanes not upon Christ with one hand, and her owne merits with another: no, nor dares she leane upon the merits of another; she durst not trust the weight of her soule upon the wings of an Angell, nor to the Prayers of a Saint; she relies upon God, and upon God only. The Papists leane upon Christ, but not upon him alone: she knowes it will be a dishonour both to her and her husband, to take any thing *in partem amoris*, to share with her husband in his love; she will keepe her honour in being the wife of one husband.

And so I have shewed you how she leanes, what is her hand, who it is she leanes upon, what title she hath to him, what rules she observeth in her leaning. I have but one thing more, and that is, to shew you what strength there is in the Lord Christs Shoulders to beare her; how she leanes even in every wilderness, and what fulnesse of strength there is in her husbands arme to keepe her up from falling.

The first wilderness you may remember, was *the wilderness of sin*: Here the Spouse cannot, be said properly to leane upon her beloved, for she wants the hand of faith to lay hold upon Christ, and indeed she is not weary: yet I do not know why in some sense, even in this estate, the elect soule is not beholding to free grace; he is her Christ here, though he hath not yet manifested himselfe to be her *Jesus*, her saviour. The elect soule in sin is elect, & decreed to be saved, though she be not declared to be elect; she is *beloved* in decree, though God hath not actually manifested his love unto her: he is *not her beloved*, but the soule is *his beloved*, not actually but decretally, he hath thoughts of good to her, but his thoughts are kept within himselfe, till he is pleased to reveale them to her at his best time: she is *his beloved*,

Beloved though there be no correlation, ſhe is in his thoughts, his Spouſe, aye, and poſitively, not conditionally. The *Arminians* fauſely dreame of Gods conditionall decrees, becauſe they comprehend not the wayes of God: Beleeving is neceſſarily required, yet it was not a condition in Gods decree: The ſoule is his beloved, though yet there be no correlation, though ſhe be not his wife yet, yet ſhe is intended for his wife. To ſpeake according to the wayes of men, I may intend to make a woman my wife, before I actually declare my intentions to her; ſhe is my wife in my determinations and thoughts before I wooe her, though not actually my wife before I have wooed her, and ſhe hath yeelded too, there lyes onely this difference, my determination muſt be but conditionally, if ſhe will accept of my proffer'd love: There lyes a power in her to reſuſe. Wee may therefore make the ſimile a little higher; A great Emperour buyeth a woman that is a ſlave, which he intends to marry, and will, whether ſhe will or no; yet he will wooe her, and if it be poſſible marry her *will*, as well as her *perſon*; yet whether ſhe will or no, he will and may marry her, for ſhe is his purchaſe, ſhe is his wife in his determination before he hath married her. But yet even this ſimile is lame. (Every ſimile, comparing the wayes of God, with the wayes of man, muſt at leaſt halt of one foot) for though this Emperour hath power to force the womans body to the action, yet he hath no power to force her will, to be willing to the action: The will is alwayes independent, *ſui juris*; but God hath power, not onely to marry the ſoule, which he hath bought from being a ſlave to the Divell, but to make her willing to marry him; yet ſhe is in Chriffs decree his Spouſe, before he hath actually revealed his decree unto her: So though ſtrictly and properly the ſoule cannot be ſaid to *lean* upon Chriſt in the *wilderneſſe of ſinne*, yet ſhe may be ſaid to be beholden unto the Lord Chriſt, and that thus.

Every ſoule hath the like principles of corruption, and would act to the full of it's depraved operations, were it not for Gods preventing and reſtraining grace. *Shee is beholding unto God for his preventing and reſtraining grace*, though here ſhe is meerly paſſive.

H

Second-

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2.

Secondly, She is beholden unto God for *his exciting grace*: The soule heares, and fasts and prayes, meditates of her owne sad condition, though for the substance of the action it is her owne, yet it is Gods exciting grace makes her willing to hear, fast, pray, though not his speciall saving-grace, yet his common grace: But this is not a leaning meant in the Text, shee leanes here upon Christ, but not upon *Jesus* [a Saviour] upon God, but not as *her Beloved*. And here the soule is brought into a second wilderness.

2.

The wilderness of Sorrow, Contrition, Repentance, call it what you please, though I know the latter terme *Repentance*, be controverted by some new Opinionists.

Yet I know not why wee may not say, That a man may repent without saving-grace. And for that Repentance which they say must be the effect of faith; if I were a Schoole-man, I should rather call it Godly Sorrow, but I desire not to play upon termes: And for their defining Repentance, *To be a sorrow for sinne out of the sense of the love of God revealed in Jesus Christ*, it is a definition they have devised for their owne purpose; And give them their premises according as they please, they would be poore Logicians if they made the conclusion to displease them: For from hence they argue, If the love of God be the ground and cause of Repentance [*viz.* the love of God manifested and sensible to us, wee having apprehended it by faith] the speciall love of God then faith must goe before repentance, *viz.* an apprehension of Gods saving love, and reliance upon it. But I answer, the definition which they give us of Repentance is deceitfull; it is a definition of a *Species* in steed of a *Genus* (as wee say in Logick) As some unwary Divines define Faith, to be *an assurance of Gods love in Jesus Christ*: This is true, but this is a faith of the highest stamp, and many a precious soule is without this faith to his dying day.

Faith of adherence is another thing; as if I should goe to define a man to be *a reasonable creature, skil'd in all sorts of Learning*. Any man would understand me, that I did not goe about to describe a man in generall, but this or that particular.

man. And I say once againe, If I were a Schoole-man, I should rather call this *A godly sorrow*, and define Repentance in generall to be *A sorrow for sinne*, there is the *genus* and *differentia*: Or if there be required a fuller definition with the ground, though I conceive such a definition would be more proper to give of Repentance in it's severall kinds, then of Repentance in generall; yet wee may give it thus, *It is a sorrow for sinne, arising out of the feare of Gods wrath, or apprehensions of Gods love.* And I know not, why we may not say, That a man may repent without saving grace. Bishop Davenant sayes, *A man by exciting the grace of God, may Peccata propria considerare, ad sensum eorumdem expavescere & liberationem ab hoc metu exoptare*, tremble for his sinnes, and mourne for them, and desire deliverance out of them, and if this be not Repentance, I know not what is, (not taking Repentance for the whole worke of conversion, as sometimes it is taken in Scripture) but taking Repentance for a *specificke* of sinne and sorrow for it.

Mark. 1. 15.

Luk. 17. 3, 4.

Ezek 14 6.

But those of our Brethren here, (that are so afraid of *Babylon*, that they will runne quite beyond *Ierusalem*, so afraid of being *Arminians*, or *Papists*, to ascribe any desert to duties, or tye that God hath to concurre with our duties, that they are resolved they will not be sober *Protestants*: So afraid of being Heterodox, that to avoyd it, they will not be Orthodox. Tell us, that this is a *legall*, not a *saving* Repentance, it sounds ill to distinguish betweene a legall and saving Repentance. I will digresse a little to rend this Fig-leave, being all they have to cover the nakednesse of their Opinion: I would faine understand that terme *saving Repentance*, in what sense they take it; the Scripture warrants no such distinction.

If they meane by *saving Repentance*, such a repentance as merits *Salvation*; or such a Repentance as God is tyed necessarily to concurre with, with his saving grace I say, no Repentance can be saving Repentance. No Repentance (saith Learned Davenant) can so dispose the heart; *Ut ex merito congrui teneatur Deus gratiam cuiquam infundere.*

If they meane by *saving Repentance*, such a repentance, as of

it selfe without any more adoe, shall be sufficient to Salvation: I say againe, no Repentance can be called a saving Repentance. For, Without Faith, it is impossible to please God.

3. If they meane by *saving Repentance*, a repentance that conduceth to *Salvation*; I say, this kind of Repentance (let them call it legall, or what they please) is a saving Repentance.

4. If they meane by *saving Repentance*, such a repentance as is wrought ordinarily in such as shall be saved; I say, in that sense this Repentance is a saving Repentance.

Now, Whether it ought not to be preached, as well from law as Gospel-motives, is a question lyes not in my way to determine; only I hear my Saviour (though he were Gospel it self, preaching it from a Law-motive, Luk. 13. 2. *Except yee repent, yee shall all likewise perish.* Let the unprejudiced Reader judge, if damnation be not there preached as a terrible motive to Repentance: Surely I then may learne to preach from the Best of Preachers, and preach, *Repent, or you will goe to Hell; Repent, or you will be damn'd*, as well as *Repent, because God hath loved you*. Yea, and John too preachd Repentance as well, because *The axe was laid to the root of the tree, and whatsoever tree brought forth good fruit, should be hewen downe and cast into the fire, as, because The Kingdome of Heaven was at hand.* I dare not learne contrary to Christ, and Baptists Copy; I will preach *Mercy and Judgement*: The Law and the Gospel goe well together, I will not be accursed for seperating what God hath joyned. But

5. Lastly, I conceive, *Wee cannot call any Repentance saving Repentance*, till the worke of conversion be fully wrought in our soules. Nay, I make a question, whether any man (without the grace of Assurance) can properly call his Repentance saving Repentance, till he comes in Heaven. And for my owne part, I am full in the Negative. But I have digressed too farre, to convince some (who I feare are not so willing to suffer the word of conviction, as I to speak it.)

We left the Spouse in the second wildernesse, *The wildernesse of sorrow*; 'tis time wee now returne to her, and comfort her,

her, and shew you how she comes out of that, *leaning upon her Beloved.*

Here now the beloved Soule is mourning like a Turtle, and crying, *O what shall I doe to be saved?* I am lost! oh, how shall I find the way out of this wilderness? O my sins pull me back! I cannot set a step forward! Sin trips up my heeles. The Devill tels me, I am his; and my sins beare witnesse to his words? Now she that is not the Spouse of Christ, sinkes in these mighty waters, she sinkes to hell in despaire, is quite lost, if once she comes into them: But he that said not one of those whom his father had given him should perish, seeing the poore soule like *Peter*, (*Math. 14.30.*) that thought to have trode upon those waters, sinking in them, and crying, *Lord save me or else I perish!* when he sees such a poore soules ship in which he is, though he seemes to sleepe, tost in these bitter waves, when the tempest ariseth, and hearing the soule in this Agony, crying out, *Master save me or else I perish*, now he begins to arise, and stretch out his shoulder for the soule to leane upon, speaks, and rebukes the winds, and calmes the busie tempests; when the Whale of sorrow hath swallowed up these *Jonahs*, and they are in the bottome of the Sea in the Whales belly, they cry, their God heares: and causeth the Whale to vomit them out on the dry land. Me thinkes that voyce of *Jonah*, is the voice of every penitent soule; *Jonah 2. The soule cries by reason of her affliction unto the Lord, and the Lord heares her; out of the belly of hell she cries, and he heares her voyce for he hath cast her into this deepe, into the midst of the Seas, and the flouds compass her about, and all the billowes, and the waves past over her. Then the soule saith, I am cast out of the Lords sight! yet I will louke again towards his holy Temple: The waters compass her about, even to the soule, the depths closed round about her, the weeds were wrapt about her head; she went downe to the bottome of the mountains, the earth with her barres was about her, yet her Lord, her God brings up her life from corruption: when her soule faints within her, she remembers the Lord, and her prayers come unto him, even into his holy place. And when the soule is in this wilderness, in the deepes of sorrow, then her Beloved doth throw*

her his shoulder of supporting grace to leane upon : that she saith as David, *Psal. 94. 17, 18. Unlesse the Lord had been my helpe, my soule had almost dwelt in silence, when I said my foot slippest, thy mercy O Lord held me up.* When the soule cries, O I am drowned ! Then the Lords mercy holds her up : No (saith God) thou art not drowned, here is a cord of mercy for thee to lay hold upon, and I will draw thee out by it. Here is my hand, be still O ye waves, this soule is mine. When the soule is burthened with sins, laden with the sence of them ; and in the sad apprehension of them, cries out, my burthen is too great for mee to beare : O I sinke ! I sinke under it ! then Christ lookes out of the heavens, and saies, *Cast thy burthen upon the Lord (man) and he shall sustaine thee : or Come unto me all ye that are weary and heavy laden, and I will ease you : Mat. 11. 29.* The supporting grace of God, is the Anchor of the soule, which staies the Ship of the soule when a tempest of sorrow arises, and the waves beate upon it.

Now this Anchor hath two flukes.

1. The first, is her Beloveds mercies and merits.

2. The second, is her Beloveds promises, when she is in this sad wilderness of sorrow, her Beloved gives her a staffe of merits, and mercy, and free grace to leane upon, and a clue of promises to lead her out of this Labyrinth : and the mercies and merits of her Beloved, have two hookes, both which take fast hold to stay her soule.

1. The fulnesse of them.

2. The freeness of them.

1. The fulnesse of them : The soule cries out, O I am damned ! Christ suggests to her : But didst thou never heare of one that came to save those which were in their owne apprehension damned ? I deserve to dye everlastingly, saith the soule, oh I but did not he dye for thee, that deserved to live everlastingly. (saith Christ ?) I deserve infinite torments, (saith the soule) Oh ! but are not thy Christs mercies infinite mercies, (saith God) *Thy mercy held me up.* My sins have cryed up to heaven, (saith the soul) O but my mercies are above the heavens, (saith Christ) *Psal. 108. 5. My sins are more in number then the haire of my head,*

head, (saith the soule) O, but my mercies (saith Christ) are more in number then the sand which lies on the Sea shore. *Psal. 139. 17, 18.* My sins have abounded, (saith the soule) O, but my grace hath much more abounded, (saith Christ) *inmensum i xpi Rom. 5. 20.* O, but my heart is as hard as Iron, and the face of my sins like Brasse, (saith the soule) O, but that God that made the *Leviathan*, is as strong as the *Leviathan*. He esteemes Iron as straw, and Brasse as rotten wood. My sins are many, (saith the soule) But were their name Legion, (saith Christ) I could cast them out. O, but I am an old sinner, I have a mountaine of sins. But my mercies are from euerlasting, (saith Christ) so are not thy sins, and I came to leuell Mountaines, *Luke 3. 4.* The more old thou art, the more glory shall my free grace have, all the world shall see, I do not pardon thee for any service thou canst, or wilt do me, thou must ere long lye downe in the grave. Thus the soule in this wilder nesse of sorrow, leanes upon the fulnesse of Gods mercies.

But secondly, there must be freeness, as well as fulnesse, or else what hath the soule to do with Christ? O, (saith the soule) I know that the least drop of Christ bloud is fully able to wash away all my guilt: But oh! what have I to do with Christ? I am a poore creature I the fitter object for divine charity: what dowry have I for Christ to marry me? Because thou hast nothing, therefore I will doe it, (saith Christ) If thou hadst any thing that thou thoughtest riches, I would not have married thee (saith Christ) Thou art mistaken in my thoughts, I do not marry thee because thou art rich, but because I have a delight in thee, and have an intention to make thee rich: *Hosea. 14. 4. I will heale their back-slidings, I will love them freely, Ezek. 16. 7, 8, 9.* Now the soule being fully perswaded of this, that Christ is full of mercy, and able to pardon her, and free in his mercy, therefore willing to forgive her, and desiring nothing for her pardon, but to live like a Spouse in his sight, begins to leane, beleeving he will pardon her: But yet saith the soule, I could desire to see it under Christs hand; I thinke I could take his word now.

So she leanes upon Christs promises, which are as the other
Fluke

2.

2.

Fluke of this Anchor : Now saies the soule, Oh, that I had it but under Christs hand, that my sins (which I am scarce able to thinke can be pardoned) may be pardoned, though I itaid my Jesus his leasure for the sealing of it. Here she enquires for first, *Promises* : and secondly, *Presidents* : Did ever Christ promise (saith the Soule) to pardon such a scarlet, crimson sinner as I am ? Yes, I have (saith Christ) looke *Isai. 1. 18. Though your sins be as scarlet, they shall be as snow, though they be red like Crimson, they shall be as wooll* : and to *Isai. 55. 6, 7. I will have mercy upon you, I will abundantly pardon you. Matth. 11. 29. O, but where hath Christ promised freely to dispense these mercies (saith the soule ?)* Christ turnes her againe to *Isai. 55. 1, 2, 3. Ho every one that thirsteth, come buy of me without money, or money worth* : O, but secondly, where did he ever pardon such a sinner as I am (saith the soule ?) Christ puts her in mind of *Mary Magdalen, Manasses*. O, but where one that was so neare hell as I am (saith the Soule) an old sinner ? the theefe upon the Crosse (saith Christ.)

Now it must not be understood, that Christ Jesus should reveale these Promises Audibly to the Soule, but

1. Either sets his Ministers a worke to declare his Charters of Grace, and read the Soules pardon.

2. Or else he suggests into the soule such promises in such a seasonable time, which must be taken as the voyce of God to that soule. Thus the soule furnished with presidents, trusting upon promises, wipes her eyes, comes out of the wilderness leaning upon her blessed Saviour, and saying, *O my sweet Saviour ! thou that hast drawne me from the pit of hell, and hast reached out thy arme for a worthlesse lost worne, to leane upon thee. I doubt leave thee. I now roule my soule upon thee, I am shipwreckt, but thou art my harbour; and now, O what shall I do for thee ? O my God ! I am sicke of love ! Thou hast ravished my heart ! I am thine, I am thine. Thus have I shewen how the Soule comes out of the wilderness of sin, and sorrow, leaning upon her Beloved. And here the ship is in harbour, but yet ever and anon she is tossed still, persecuted, though not forsaken : This is the most dangerous wilderness; after wards she is often in*
the

the Corner of a Desart. I must shew you how even then she leans, and how out of them she comes leaning upon her Beloved. She is alwayes a dependent creature ; she leans when ever she is wearied.

The third Wildernesse therefore is *the wildernesse of afflictions* ; in this she leans ; out of this she comes leaning upon her *Welbeloved*, idest, In afflictions she leans. Christ is her Comfort in her saddest troubles. Shee leans upon him, viz. Upon his *supporting grace* : *Thy rod and thy staffe comforted me*, Psal. 23. The staffe held him up, while the rod was upon his back. The rod was a comfort because of the staffe ; the more he had of the rod, the more he had of the staffe also. In afflictions, the beleeving soule leans upon God, and sayes, 2 Lam. 20. *Behold O Lord, for I am in distresse* : Out of the belly of Hell she cries, as *Jonas*, chap. 2.

First, *She beleeves, that she shall suffer no more then she is able to beare*, 2 Cor. 12. 9. *My grace shall be sufficient for thee* For Gods strength is made perfect in the Christians weakness.

Secondly, *She believes, that she shall beare no more then shall be for her good*, Rom. 8. 28. *All things shall worke together for the good of those that love God*. Shee hath a Promise or two here to leane upon also, Job 5. v. 19. *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee* : And Isa. 43. 2. *When thou passest through the waters I will be with thee, and through the Rivers, they shall not over-flow thee : when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindele upon thee*. She comes out also leaning, trusting upon God as before, that he would helpe her out, if hee saw best, or support her in : So when she is come out, she believes that God loves her never the worse ; neither doth shee love him any whit the worse, she cries, *It is good for me that I was afflicted*. When she is in, she believes she shall come out ; and she commeth out with as much love to her God, and confidence in him as ever shee had before, not being wearie of Gods service, because he hath smitten her : Shee sees a smile in a smiting, favour in a frowne, love in a lower, and she

is resolved, *though he kills her, yet to trust in him* : shee comes out of this Wildernesse leaning.

A fourth wildernesse that the Spoule is in sometimes, is the Wildernesse of Temptations. Even in this shee leanes upon the Lord Iesus Christ. They were not the Spouses of Christ, *The good ground*, Luke 8. 13. *Which when they heard, received the Word with joy, but having no root, for a time believed, and in time of temptation fell away.* The true Disciples are those that continue with Christ in temptations, Luke 22. 18. First, they beleeve, that God who is faithfull, will not suffer them to be tempted above that which they are able : But will with the temptation also make way to escape, that they may be able to beare it, 1 Cor. 10. 13. They believe, *as that himselfe suffered, being tempted, he is able to succour those that are tempted*, 2 Heb. 18. The Saints that suffered many things were in many wildernesses, Heb. 11. 37. Amongst the rest were in this also ; and they all leaned, v. 39. *They received a good report through faith.* Yea, temptation is so farre from making a childe of God let goe his hold, that it makes him lay the faster hold, 1 Pet. 1. 6. *Though now for a season you are in heavinesse, through manifold temptations ; yet it is that the triall of your faith (being much more precious then of gold which perishes) though it be tried with the fire, might be found unto praise, and honour, and glorie.* In temptations they leane upon God ; and they come out of these temptations leaning, believing upon God too, having found, *that he is able, and knoweth how to deliver the godly out of all temptations*, 2 Pet. 2. 9.

3. A fifth wildernesse, in which the Spouse of Christ leaneth upon her beloved, and out of which she commeth leaning, is the wildernesse of desertion. And this is one of the saddest Wildernesses that the Spouse of Christ comes in, and she hath an hard worke to leane here, when Christ seemeth to pull away his shoulder : yet even here she leanes : Christ himselfe did for *My God ! my God why hast thou forsaken me ?* Mark the phrase, Forsaken, yet not forsaken : the Bride-groom cries out he was forsaken, yet *my God !* Gods forsaking us is no ground for us

to forsake him : If hee seems not to owne us, it is no warrant, nor policy in us not to owne him : It is the duty of a pious soule, when God clouds himselfe, yet to crie, *My God*. The Bowels of the father must yerne upon the childe againe, if the childe cries, and will not shake him off. It is a remarkable exprellion of *Job*, chap. 13. v. 15. *Though he kills mee, yet will I trust in him.* How now ? if thou beest kill'd (blest *Job*) how canst thou trust ? O immortall faith ! that puttest Spirits of confidence in the dust and ashes of *Job*. Let God hide himselfe from the soule, and so kill it. (For Gods separation of himselfe from the Christians soule, is a worse death then the separation of his soule from his body.) Yet the soule must trust in him, it must, it will leane upon him. The Spouse looseth not, but quickens her faith in a fit of desertion. That place of the Prophet is remarkable, *Isa. 50. v. 10. Who is amongst you that feareth the Lord ? that obeyeth the voice of his servant ? that walketh in darknesse and hath no light ; let him trust in the Name of the Lord, and stay upon his God.* They that feare the Lord, though they may walke in a darke Wildernesse, and see no such light as they were wont to see, have no such comfortable enjoyments of their God as they were wont to have, yet they will trust and rest themselves upon the Lord, and come out of this wildernesse leaning.

In all the wildernesses of this life, the Spouse will leane upon her Beloved, yea, and upon him alone, in all states, in all conditions, upon him for directing grace, upon him for quickning grace, upon him for whatsoever shee hath need of, either pardon, or guidance, or direction, or assistance, or comfort or heaven; at all times she must trust *in the Covert of his wings*, *Psal. 61. 3.* for all blessings: The Spouse of Christ is a most dependent creature. The Babe of grace is never old enough to goe alone, it hangs like a childe upon the mothers hands, and leanes like a Bride upon the Bride-grooms bosome.

6.

Thus have I done with the Doctrinall part, having shewed you, how she hath had, and sometimes hath her dwelling in the wilderness; and how out of every wilderness shee cometh up but leaning, and what strength there is in her Saviour

to beare her up *leaning* upon him ; even in every wilder-
nesse. *Who is this commeth up from the wilderness leaning*
upon her Beloved? Now let us see what use we may make
of it.

And first here may a word of reproofe, and a brand of folly
be fastned upon divers erroneous opinions and practises.

I. First is it so that the Spouse of the Lord Christ, that comes,
and is married to the Lord Christ, comes out of the wilder-
nesse of sinne ? Then this may reprove the error and folly of
those that dream of heaven, and flatter themselves with the
hopes of glorie : but yet never regard comming out of this Wil-
dernesse. *Christ came not to call the righteous, but sinner to re-*
pentance. These men dreame of heaven, and yet never think
of Repentance. Christ came to seek and to save that which
was lost (friend) how lost ? what, insensibly lost, as all of us
were by Nature ? This is an idle construction that giddy hea-
ded Sectaries have of late devised to help themselves to hea-
ven with. The Devills are so lost : yet Christ never came to
save them : No no friend ! it is those that are lost in their own
apprehensions, those that know not what to doe to be saved,
those that feele themselves even in the jawes of hell : hee
makes apprehensions of his wrath precede the apprehensions
of his love : But woe, and alas ! how many thinke they have
a part in Christ, That the Devill hath as great a part in Christ
actually as they have ? heaven is growne the common jour-
neyes end, and let men ride which way they list. Not the most
debauched wretch in a Congregation : but aske him what hee
thinks shall become of him, if he dyes in that condition : why
he hopes he shall goe to heaven ; nay I with he doth not say, he
is sure of it too. All men are sinners : he is lost, but Christ
came to seek and save that which was lost. Tell him of mour-
ning for his sinnes, if he meanes to be comforted, of humbling
himself, if he means to be exalted, of feeling hel, if ever he means
to feele heaven : O then, you are a *legall Preacher*. Heare
what the other side saith, what those you call Antinomian
Preachers ; O these are the onely Gospel-preachers to them.
This makes them passe for such honest men : O they shew a
fine

fine Cushion-way to Heaven! that you shall not need wet a foot or eye in: But let them preach what they will (friend) beleeve him, who (although he knowes but little) yet knowes you must goe out of the wilderness if ever you come there. The way is, neither the Drunkards Ale-way, nor the Adulterers uncleane way, nor the Covetous mans dirtie way, nor the Ambitious mans high-way, nor the Hypocrites hidden way, nor the Carnall-Gospellers formall way, nor the *Antinomians* easie way. It is a way through a wilderness, not a way in a wilderness: The Spoule is not described by her staying in the wilderness, but by comming out of the wilderness; *Who is this commeth out of the wilderness?*

Secondly, Doth the Spoule of the Lord *come out of a wilderness* of sorrow, *leaning upon her Beloved*? First, she is in, then she commeth out; then this reproves the folly of those that preach men found before they were lost, and of those that dreame of *leaning* before they are in the wilderness: The Spouse *leans*, but it is when she is comming out of the wilderness: Is there none that preacheth downe a needlesnesse of duties, that mocks at mourners? that learne people a way to be found before they are lost? Examine the Scriptures before you trust them; under a pretence of exalting Faith, doe they not cry downe sorrow for sin? and all preparatory duties? Nay, they doe cry downe the preaching of the Law, to bring men to see they are in the wilderness, that they might leane: Doe they make you beleeve, that preaching the Law is a piece of Anti-christianisme, and no one ought to preach it? And for their parts, they will take heed of it, for feare of preaching away their hearers. Obeware of this leaven! For my part, I had rather heare them, then beleeve them; (and yet I would not much care for that neither) were it nothing but to consider.

First, That this way of preaching, hath beene that which God hath most blest by his Servants labours: Witnesse our *Rogers*, our *Hooker*, our *Pious Shepard*; those *three*, to which many *threes* may be added, though they will scarce come up to the first *three*. Those three Constellations of Heaven, that gave

more light to darke Travellers, that wandred in the night of sinne while they shined in our firmament, then all these *ignes fatui*; Oh ! I would I could not construe it *false-fires*, mid-leading poore Travellers. Was ever any of these *Leaders* to honoured (though they have beat up their Drums almost in every street of the Kingdome for followers) as to gather such Troopes of Saintsto the Christian warfare, as these before mentioned ? Did ever God honour their labours so much as these ? who (poore soules !) shone in their dayes like lights under Bushels too, had onely the corner of a Pulpit, or a Pulpit in some blind corner tolerated them. Nay, looke upon these that have lately fallen into this Veine, and were Preachers of Gods whole truth before ; was not their first fruits better, and more accepted of God then their harvest is now ? Hath not God distinguished which way of preaching he will most honour, by making the first ripe grapes sweeter then the whole Vintage ? were it onely for this, And

2. Secondly, For the constant experience of the Saints of God, let them speake their minds freely ; hath not this beene the way of their conversion ? Have not the best Saints in Heaven cryed out of the belly of Hell before God heard their voice ? Was not *Paul* stricken downe to the earth before he went in the Triumph of Glory ? Did not the Gaoler come in *trembling*, and fall at the Apostles feet, and cry, *what shall I doe to be saved?* before they bid him *beleeve, and thou shalt be saved.* Neither can they evade it with saying, That trembling was not an humiliation for sinne, but occasioned for feare his prisoners were gone. Least people should wrest it in that manner, The Holy Ghost hath cleared it to their hand ; for before wee read of his trembling, *Paul* had cryed *with a loud voice*, vers 28. *Do thy self no harme for wee are all here.* Neither do wee read, that he trembled for that at all ; but like one stricke senselesse, and his spirits dead as it were, in a fit of desperate madnesse, was about with his Sword to let out his owne blood. Now I say, were it no more then to heare such doctrine, contrary to the Doctrine which God hath chiefly honoured in his Servants lips, by making it efficacious for the salvation of their soules, and

and contrary to the experience of the generalitie of Gods Ser-
vants, if not contrary to the Preachers owne former and bet-
ter thoughts and practice, it would be sufficient to make me
suspend my faith, from being too hastie to beleave this new
way to Heaven: But it is enough to confirme me, to heare my
Christ calling, *Come unto me all ye that are weary and heavy*
laden, and I will ease you. Before you are sensible of an heavy
load you will need no ease, and to heare my Text speaking of
leaning, but in a wilderness; Nay, it may be noted too, The
Text saith, *Who is this that cometh?* Not who is this that
jumpeth up from the wilderness; I cannot fancy this going
to Heaven at a running jump, nor can I like this pressing faith
without preaching repentance also: *Faith is an act of an*
humble soule. Nor can the soule apprehend the beautie of
Christ, and love Christ, before it apprehends it's owne misera-
ble condition. The onely harme this Doctrine doth, is to
make poore soules presume, instead of beleaving, for alas I
Tell an impenitent soule of beleaving, it apprehends it easie, be-
cause it doth not understand it, and runnes on upon a suppositi-
on, that it hath faith, when, alas, it beleeveth no more then
the Divell beleeveth: sorrow for sinne is better understood
by a carnall heart then faith is; for the truth of it is, the
humbled soule onely can tell what faith is: The other sees,
neither the want they have of faith, nor yet the nature of that
precious grace. Shall I tell you what pious Master *Rutherford*
sayes concerning this.

„ Faith (saith he) is bottomed upon the sense and paine of
„ a lost condition; Povertie is the nearest capacitie of belee-
„ ving. This is Faiths method, be condemned, and be saved;
„ be hang'd, and be pardoned; be sick, and be healed. Faith
„ is a flower of Christs onely planting, yet it growes out of
„ no soile, but out of the margin and banck of the lake, which
„ burnes with fire and brimstone—— *Antinomians* (saith he
„ againe) make faith an act of a loftie Pharisee, applying,
„ (*immediato contactu*) presently, his hot boyling and smo-
„ king luts to Christs wounds, blood, and merit, *without any*
„ *conscience of a precedent command*, that the person thus be-
„ leevyng

„ *leaving should be humbled, wearied, loaden, grieved for his*
 „ *sinnes: I confesse (saith he) This is hastie, hot worke, but it is*
 „ *awanton, fleshly, presumptuous opinion, that it is an immedi-*
 „ *ate worke to lay hold on the promises and be saved. In his*
 Book of the Tryall and Triumph of Faith, you hear the opinion
 of Gods Servants, and the Text mentions a coming too;
pedetentim, gradatim, little by little, step by step: Those that
 come, cannot goe so fast as these illegall Sectaries, because
 they are *weary and heavie loaden*. Those that learne people to
 jumpe, must take away *Math. 11. 29.* the heavie load of
 sinnes which the Spouse hath upon her shoulders, keepes her
 from that hastie motion that *Antinomians* make. I doe not
 speake to limit the Almightyes power, but to shew you his or-
 dinarie dispensations; not what he can doe, but what he will
 doe, what he hath used to doe, and God ordinarily walkes in
 his owne paths, not in the paths our fancies make for him: we
 may looke for God in his ordinary wayes of Providence and
 dispensations to the soule, if he comes in a new way, it must be
 beyond our expectations, though not beyond our faith that he
 can doe it, yet beyond our faith that he will doe it. When wee
 have no word to assure us, what shall faith be builded upon?
 God can turne mid-night into mid-day, *ipso facto*: But wee
 know in Gods ordinary course of Providence, first comes the
 dawning of the day, then the morning, then the noone-day:
 God can take a soule and marry it, and never humble it, but
 where hath he promised it? where hath he done it? or if he
 hath done it, wee say, one Swallow makes not a Summer, one
 example make not a Rule, one president makes not a Law. It
 is no rule for thee or me to trust in that, no more then the sa-
 ving of the thiefe upon the Crosse, might be a safe president
 for us to deferre repentance till our dying day. Let thee and I
 learne to be humbled, to get broken hearts, to loath our selves,
 see our owne misery. Sorrow is the ordinary doore to joy,
 Humiliation the ordinary step to exaltation, Mourning for sinne
 the onely preface to Faith in the Lord Jesus Christ, in Gods
 ordinary way of dealing out grace. The Latine is full, *Qua est*
illa qua ascendit, that *ascends* from the wildernesse: Our
 Transla-

Translation *commeth up*, implying an ascensive motion, tis hard running up an hill. They that runne up a mountaine, if they runne too fast, they may quickly runne themselves out of breath : It is bad jumping over a broad ditch (especially if it be drowning depth) for feare if wee jumpe short wee jump our last. It is a great jump from the bottome of Hel to Heaven, to take it at one leape. I wish, those that dare take it, do not fall short and drown themselves eternally. I had rather go up Gods steps, then make such a halty motion, God give me grace to ascend up the Saints staires to the chambers of glory. *Elijah* was such a favourite to heaven, that God sent a coach for him ; but those that will expect till that fiery Chariot be sent downe for them too : I suppose may waite something a longer time then they desire. O beg of God to humble you, to powre out his spirit of mourning, and supplications upon you, this will learne you to beleieve (friends) It is the humbled soule only that can construe that word *Faith* : it is Hebrew to others, it poseth the impenitent heart, Faith is a riddle to them : Christ findes his Spouse in the wildernesse, and there he gives her his shoulder to leane upon: But,

Thirdly, *She commeth up leaning out of the wildernesse.*

Is it the duty of a soule that is in a wildernesse of sorrow or affliction, or temptation, or desertion, to *lean* upon the Lord Christ ? Then this may reprove those that are in these wildernesses, and yet cannot be perswaded to *lean* upon the Lord Christ : hence they cry out, O, faith is impossible ! is it possible to beleieve that Christ Jesus will save me ? me, that have scorned his salvation, and slighted his mercies ? And because thou hast slighted mercy, wilt thou therefore still slight mercy ? still refuse his offer of grace ? Thou sinnest as much now in not beleieving there is mercy for thee, that hast despised mercy, as thou didst sin in despising that mercy. O why is it harder to raise up, then to cast downe a soule ? Why wilt thou not beleieve, O thou of little faith ? Is the mole-hill of thy sins, like the mountaine of his mercies ? doth the voice of thy sins roare like the voice of his loving kindnesse ? Is there any humbled soule before the Lord ? O do not provoke God by thy infidelity

ty now he hath made thee capable of faith : You that are Christians, for shame, in your severall wildernesses of afflictions, temptations, and desertions, doe not , O do not cast downe your heads, and say, *who shall shew us any good?* or if you do, say againe with the Saint in the ensuing words, *Lord lift thou up the light of thy countenance upon us* : Beleeve in your depths of sorrow, beleeve in your most trying afflictions, most sadding temptations, most killing desertions, beleeve me, it is the greatest honour you can put upon the Lord Christ : And it is the greatest dishonour you can put upon your God, to have any diffidence in the Lords armes, any distrust in the Lords free-grace. It is the property, nay, it is the duty of the Spouse to come out of wildernesses leaning.

Fourthly, Doth she leane upon God before she can come ? must he worke the first motion to make her willing, before she can beleeve in him ?

* Si quæatur
an ex suis Na-
turalibus viri-
bus anima ali-
quid afferat ad
suaam conversi-
onem, vel reno-
vationem, vel
aliquam facul-
tatem, vel affi-
onem, quæ vel
partialis cau-
sa, vel quocun-
que alio modo
appellatur, vere
respondetur
quod habet se
merè passive.
Chemnis. in loc.
de l.b. A bis.
* Quæ de gra-

Then how are those to be here reprov'd that would make mans will to be the Author of its first motions unto God. *Pelagius* was a great defender of it. First he would hold, *That the grace of God was not necessary, but by the law of nature we might be saved.* 2. *That the grace of God* (which the Apostle speakes of) *was only in giving the law of nature.* 3. Driven from this, he would maintaine, *that the faculties of the soule, and their naturall Actions was the grace of God, understood by the Apostle.* Yet here is no leaning upon our Beloved. Afterwards he would maintaine.* 4. *That the grace of God was necessary for sins past,* but it was in the power of mans free-will, to avoid or commit sins for the time to come, and to resist rebellious corruptions. 5. After this, he would maintaine, *That some men indeed were weak, and must do all by the grace of God, others that were stronger might all good by their owne will.* But still only some Spouses leane. Lastly, he would maintaine, (and the Arminians still from him :) *That grace did indeed helpe a good worke, but it had its*

*lia dei præveni-
nte, & præparante, & operante traduntur, hunc habent sensum, quod non
nostra partes, riores sunt in conversione, sed quod deus per afflatum divinum præveniat. post
hunc autem motum, voluntatis divine factum, voluntas humana, non habet se merè passive
sed mota & adjuncta, a spiritu sancto non repugnat sed assensuat. Ib.*

first motion from our wils, or at least might have: and the will had a negative voice, and might resist and crosse grace which did not worke irresistably in the soule, to force the soule to him.

(a) I would not rake up these graves, did not these ghosts walke in these our dayes, when every grave of Heresie is unbowelled, and no one takes care to throw the dirt upon them againe. Nay, and the Papists having beene tainted with this Leven, the Sententiaries now tell us, (b) That a man without grace, meerly by the strength of his free will, may avoid any mortal sinne, and prepare himselfe for Gods free grace, and fulfill the Commandements of God; Quoad substantiam actus, for the substance of the Act. (c) And another more impudently maintains, That a man without any grace of God (by the meere strength of nature) may doe workes morally good, yea, even such as God shall be bound to concur with, and give his speciall grace for. Even thus going back from their owne great Rabbies, one of which was pleased to confesse, (d) That a man without the grace of God, could not but sinne both mortally and venially. What is become here of the Beloveds Leaning? But no more of these; onely if you heare such Doctrines (as you may heare any thing in these dayes) beleeve them not.

Doth God move the will attending him in duties, first? secondly, when the will is thus moved, doth it then come? when it is drawne, doth it runne? Then this reproves the Enthusiasts of old, the Anabaptists, Antinomians, Seekers of our dayes, that hold, first, there is no need of duties. The Enthusiasts of old affirmed, That for the receiving of the Spirit of Promise and saving grace, the Spirit of God was either infused to them, in a dream, Vel per simulationem orationis: Ay, and the motions of the Spirit, were as sensible in their flesh as the beating of the pulse, so blasphemous were they growne; and thence they would lye, and gape for Revelations, and so indeed they may have a suggestion from the Devill, but scarce a Revelation from God. Oh! How in these dayes are men tainted with these lazie Opinions! slighting duties, viliifying Sabbaths, neglecting ordinances; that if poore people would truly now give account of their growth in grace, and of their

a Cassianus
Monachus
Pelagij Doctrinam amplexus est. Faustus Hor-
mista & Ben.
b Hominis est
preparare cor.
Aquinas in Sum.
Theol.
c Aquiescere &
assentiri est
natura.
d Quibus de co-
gruo mereatur
gratiam gra-
tiam facientem.
Scotus.
e Homo sine gra-
tia Dei non po-
test non peccare
& mortaliter
& venialiter.
Lamb.
5.
f Spiritus San-
ctus provenit.
g movet & im-
pellit voluntate
in conver-
sione, non otio-
sam, sed atten-
dentem verbo.
Chemnit.
h Vel per pecu-
lationem sum-
morum, vel per
simulationem
orationis illabi
efficaciam. Spi-
ritus Sancti.
i Vide D. Featly,
Dippers Dipi.

learning godlinesse : many of them might truly. As the child that ye have heard a story, in the learning of its primer, boasted to the father that it had learned past *Grace*. Is not this the miserable learning of our dayes ? that men are growne past grace, past Prayer, past Ordinances, past all duties ?

6. Again what you have heard, that after the soule is drawn, then it comes, may shew us the fallenesse of another Doctrine of *Enthusiasme*, too brieft even in these dayes also : that the soule is meere passive, even after the worke of conversion also, and is even then a meere stone. *Draw me* (saith the Spouse) and then, *I will run after thee*. Indeed, after our conversion, the will is but in part sanctified, and the Image of God in us will want of his first integrity, after it is renewed : but Christs strength is perfected in our weakenesse ; we must understand if we be the children of God, that God hath therefore wrought in us, that we might also worke something, and when we have wrought it, give thanks to God, who hath made us to worke ; for God hath wrought in us, that we might worke, not that we should be idle. Thus I have laboured to you to divide the Truth from Errour ; Now you have heard of the leaven of these Pharisees ; take heed of it.

See the Booke set out from the Ministers of New-England of the hereticks, &c.

Post conversionem concupiscentiam voluntas, non tamen quasi suus viri us adjuvet spirituales actiones.

Semper addendum est non esse

plenam libertatem, in sancto renatos, sed virtutem in infirmitate perfici, Chemnit. Intelligent si filij Dei sint, spiritu Dei se agi, ut quod agendum est agant, & cum egerint, illi, a quo aguntur gratias agant. Aguntur enim, ut agant, non ut ipsi nihil agant. Aug.

In the next place, what you have heard, that the soule that comes to the Lord Jesus Christ, leanes upon a new Beloved, not upon her old beloveds : may serve to reprove those that would faine plead a title to Christ, and have a portion in Christ, but they will not take Christ alone: two sorts there are of these. The one cannot leave their old beloveds, and the other cannot trust this Beloved O the wicked man would have his portion in Christ, if he might but have his lusts too, his pleasures, his profit ; but to take Christ, & Christ alone, ô this is such a hard saying that they cannot beare by any meanes ; If Christ and his lusts would lye both in one bed, Christ at the feet, and his lusts at the head ; then Christ should be as welcome as any thing to him, but he is

is loath to sue a divorce for this Beloved, he is loath to part with his old love for a new; till he seeth how he can love him. But at a venture he will take him *in partem amoris*. O wretch! flatter not thy selfe, if Christ be thy Beloved, he will endure no Polygamy; you must leave your sins, or be without your Christ. The true Spoule leanes upon her Beloved, not upon her Beloveds, upon her now Beloved, she forsakes her old.

Lastly this may serve to reprove.

1. Those that would leane upon Christ, but they dare not trust their soules upon Christ alone. Forsooth he will be the Spouse of Christ, but he must leane upon Christ with one hand, and his good workes with the other. The whore of *Babylon* commits adultery with her selfe.

2. Under this lath comes a better ranke of people, that when God hath shewed them their owne sinfull, sad condition, they do not only performe duties, pray, and mourne, and repent, and be humbled, all which they ought to do; but they are ready to rest in them, and make them their Beloved: It is naturall to the soule, that God hath made to loath its sins, to love its duties, it finds duties almost as consentaneous to its nature, as sins were before; and it is too ready to thinke that its saving, or damning, depends upon such a quantity of teares, and humiliation: Hence, you heare soules in this condition, often complaining; oh! I could beleieve, if I were humbled enough, if I could but mourne enough. This soule doth well to be sensible of the hardnesse of its own heart; and it is too true, it can never mourne, it can never be humbled enough. But it doth ill to thinke that free-grace stints its operation, and blessed influence, to such a quantity of teares, if it be humbled enough, to see its want of Christ. The water runs through the river, that is the way to the Sea, but it doth not rest in the river, but with a swift and continued motion, runs betwixt the banks, till it comes, and is swallowed up in the Sea: Even so the soule ought to run through duties, but not to rest betwixt the bankes of duties, but to run through, till it come to the Sea of free-grace, where it will be swallowed up of infinite mercy; and our imperfections will be drowned in his infinite perfecti-

on; we ought to take duties in our way to Christ, but not to make duties our *Jesus*. God hath ordained that they should fit us for him; but it is written, *My glory will I not give to another*. The glory of the Lords free-grace, is his greatest glory; he will not give that to any other: None shall share with him in his Spouses love, he is a jealous Saviour. The Spouse leans upon her *Beloved*, not *Beloveds*: Thus I have done with my tale of reproofe.

The next use is for examination, here may every one try himselfe whether he be the Spouse of the Lord *Jesus Christ*, or no: Even by what hath been already said; I will reduce it all to three heads.

First Examine thy selfe, *whether thou bee'st out of the wilderness of sin, yea, or no.*

Secondly, *Whether thou wert, or art in any other wilderness, yea, or no.*

Thirdly, *What was, or is thy demeanour in these wildernesses thou hast been, or art in, and how hast thou come, or dost thou come out.*

Examine whether thou bee'st not in the wilderness of sin, yea, or no: It was given as the Character of the Spouse, to come out of this wilderness: O, but how shall I know that? (will the soule say.) I will name two or three notes, by which thou mayest suspect thy selfe as from probabilities.

I. The wilderness it is *an incult place*; a place where the soyle was never tilled, it is as hard almost as a millstone; the over-growne Trees were never pruned, the unruly boughs never lott, the bushes never cut or stubbed: dost thou finde thy heart in such a condition, that it is as hard as ever; neither judgement breakes it, nor mercy melts it, the fallow-ground of it is not plowed, nor the seed of righteousness sowne in it? Thy unruly lusts are not tamed, thy life is as much overgrowne with sin as ever it was: thy sins were never yet cut off from the body of thy life. O friend! suspect thy selfe; Thou mayest justly feare, yea, and know too, that thou art not the Spouse of Christ, thou art in the wilderness, in thy naturall estate.

Secondly, The wilderness is *a barren place*, it brings forth
no

no come for the sickle, no whole some fruit, no figgs, no grapes for mans pallat, for can a man gather grapes of thistles, or figgs of thornes? No pastures whollome for the beasts. The fire hath devoured the pastures of the wilderness. Joel 1. 19. And God complained that Nineveh was dry like a wilderness. Zeph. 2. 13. Art thou a barren, and unfruitfull creature, that dost nothing for God? thy heart is a barren heart, no seeds of good are sowne there, thy tongue is a barren tongue, no good words come out thence; thy whole soule a barren soule; not a good action upon the record of thy life. Indeed, no soule can be barren, the soule is of a working nature; but sinfull workes are unfruitfull workes (in the Apostles language.) The unfruitfull workes of darknesse, and what fruits had ye of those things, whereof you are now ashamed? Gods Spouse is a fruitfull creature, Gal. 5: 22. The fruit of the Spirit is love, joy, peace, long-suffering, &c. A barren soule is alwaies a wilderness soule. Those that are borne of God, bring forth fruits unto God.

Thirdly, Thou mayest know whether thou beest in the wilderness or no, by the company thou delightest in: It is a known rule, *Noscitur ex socio. qui non dignoscitur ex se.*

He that is a wilderness creature, loves wilderness company, the wolves, and beares, and foxes: but he that is out, keeps the company of men; dost thou love the wilderness company? the swinish drunkard, the politike Foxe, the malicious Lyon, the venomous lyar and slanderer, the lascivious wanton, more then the Children of God? oh suspect thy selfe! By this we know (saith John) that we are translated from death to life, if we love the Brethren: Lazarus when he was raised from the grave, we do not read he went to keep the dead mens company again: those that God hath raised from the death of their sins, live amongst living men, and delight in living mens company; Thus examine whether thou beest come out of the wilderness of sin, or no.

Secondly, As comming out of the wilderness is a sign of the child of God: so being in the wilderness, is likewise a note whereby thou mayest know thy selfe. Gods Spouse comes out of one wilderness into another, out of the wilderness of sin
| into

into the wildernesse of sorrow, and out of that to their Saviour. **Wouldst thou know whether thou art found, or no?** *Examine whether thou wert ever lost or no:* wouldst thou know whether ever thou wert a beleever. examine whether ever thou wert a penitent, or not. This is Gods ordinary way; thence he complaines of his people, that *they would not repent, that they might beleve in him.* Dost thou find God in another manner of working in thy soule? blesse God for it; and if thy title be good to heaven, which will be knowne by thy walking with God; beleeve me, God hath used thee kindly, heaven hath cost thee cheaper then it costs many a poore soule, and walke humbly before God, because he hath not *humbled thee under his mighty hand,* as he hath done many another poor creature: and though I would not condemne those that plead their title to heaven this way, for feare I should condemne the generation of the righteous, yet beleeve me, I should suspect it in my owne cause. *They that go out weeping, and carry precious seed, shall returne rejoicing, and bring their sheaves with them.*

2. Examine thy selfe, *What other wildernesess thou meetest with?* Afflictions, temptations, &c. I would not give this as an infallible marke, and yet God saies, *whom he loves he chasteneth, and scourgeth every child whom he receiveth;* and thence the Father drew out his Conclusion, *Unicum Deum habuit filium sine peccato, nullum sine flagello.* God had one Son without sin, but none without a rod. But I know, even the wicked sometimes begin their hell upon the earth: and though would suspect my selfe, if I met with no afflictions, yet I would not be glad to have a life full of crosses, and afflictions my best evidence for heaven: I rather named this for a preface to the next note,

3. Examine *how thou carriest thy selfe in the wildernesse:* there is a different carriage betwixt the child of God, and the child of the Devill in afflictions: the one sinks into his grave with despaire, the other lifts up his head to *Sion* with hope: the one is prest to death under crosses, the other lives above all crosses. *Caine cries, my punishment is too heavy for me to beare* *Job cries, though he should kill me, yet I will trust in him:* Th

Repro-

Reprobate cries, Who is the Lord that I should wait for him? The Saint sayes, I will patiently wait for the Lords Salvation: the wicked man dyes, the Saint leanes; the eyes of the sinners faile that day; but the Saints looke up to Sion, from whence comes their helpe that day.

Examine *How thou hast come out of thy wilderness?* of thine owne strength? or leaning? Canst thou say, That God knew thee in the wilderness, in the land of great droughts. Hos. 13. 5. If thou thinkest thou camest out alone, thou art there still, What gave thee comfort in the depths of sorrow? what? thy merry company? did thy duties doe it? If any thing did it but thy Christ, I feare thou art still in the wilderness: when thou didst mourne, as one that mourneth for his onely begotten sonne, didst thou looke upon him whom thou hadst pierced? there is nothing but the blood of Christ can give a cordiall to a fainting soule; nothing but the hand-kerchiefe of free grace that can wipe thine eyes; nothing but the blotting out of the hand-writing, which was written in Gods Booke, and thine owne conscience against thee, that can make thy heart leave trembling, and thy knees leave beating together for terror. Thou canst not come out alone, if ever thou camest out, it was leaning.

Examine thy selfe, *How thou hast carried thy selfe since thou camest out?* How hast thou beene since thou wert humbled, and lost in the wilderness of sorrow? What effects hath the wilderness of sorrow wrought upon thee? Hath thy sorrow beene like the sorrow of *Achan*, that thou hast beene onely sorry because thou hast beene under an Attachment of wrath? Or like *Ahab*, rending his clothes, putting on his sack-cloth, and going softly? 2 Chron. 22. Or like *Pharaoh*, saying, I have sinned? Exod. Or like *Balaam*, saying, I have sinned, I will returne backe againe? when he might have had more thanks for his labour and never have come there, he had checks enough. Art thou worse when thou comest out of the wilderness of Affliction, that wee may brand thee with *Abaz* his Brand, This was that King *Abaz*? Or dost thou come out of thy Afflictions leaning, with thy weake faith strengthened, and

thy strong faith confirmed? Hast thou lost no grains, but got in the fire? Is thy gold as good weight now as before? it is a good signe it is good then. But I hasten to the next Use, which may be to informe us:

1. First, *The sad condition that all unbelievers are in.*

2. Secondly, *The joyfull condition that all the Children of God are in.*

3. Thirdly, *The great love of God, that he would send Christ to seeke us up in the wilderness, and give his hand to poore creatures to lead them out.*

4. And lastly, If in every wilderness we must leane upon the Lord Jesus Christ, *It may informe us, what need wee have at all times to walke close with the Lord Christ.* First, here see the sad condition that all men and women by nature are in, that have not the Lord Jesus Christ. It consists in two things:

1. First, *They are in a wilderness:* Sinne is a wilderness. Now which of you (friends) but would thinke himsele as good as a dead man if he were in the midt of an *Arabian* desert, that he could not see any possibilitie of getting out, nor any comfort he could enjoy there: terror on every side, comfort on no side; the Lyons and beasts of prey of every hand ready to devour him, and it is well if he can keepe his flesh for food for himsele, for he can get no provision for his body, nothing, except he would eate the barke of trees; or the parched grasse. What man would not tremble, to thinke of on that should be condemned to such an exile? Doe not your hearts pittie as oft as you thinke of those poore men that were left but halfe a yeare in *Green-land*? And yet O Lord! How few pittie themselves! O poore creature! *Mutato nomine de se fabula narratur*, the Story is thy owne, apply it therefore: You that are in your finnes are all in a sad wilderness; the judgements of God, like the beasts of prey, are ready to swallow you up on every hand; 'tis a miracle of mercy you are not in hell; there is but a thred betwixt you and death; the Sword of Gods wrath hangs over your head, while you are at your Drunken Banquets of sinne: Oh! what comfort?
what

what joy can you have in the wildernesse (friends?) that when you lye downe at night, you know not but you may wake in the morning past Repentance, even with Hell flames about you; as the Lord lives, there is but a haire breadth betwixt you and Hell.

Consider, *That you have no one to helpe you out of any wildernesse*; if Christ be not yours, nothing is yours: what will you doe in a stormy day of Afflictions, when you shall cry unto God, and he shall say unto you, as he once said to the roaring *Israelites*, Judg. 10. 14. *Goe, and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation.* Cry unto your Gold now, unto your Lusts now, trust your Riches now, make you a golden Calfe! See if it will now save you. O thinke! You that live in sinne, and love and delight in sinne, what shall I doe in a sad day of sicknesse, when the feare of the grave shall surround me, and the terrors of Hell shall make me afraid? What shall I leane upon when these comforts shall be no comforts? when I shall say to all creature enjoyments, *miserable comforters are you all.* Where shall I warme me when these flammes will be out? when these sparkes of pleasure and profit shall be choakt, and kill'd with the dust and ashes of my grave? Heare yee this all yee, *That kindle a fire that compasse your selves about with sparkes; walke in the light of your fire, and in the sparkes that you have kindled; This shall yee have at the Lords hand, you shall lye downe in sorrow:* Your pleasurable sinnes are but as sparkes (Sirs) What will you doe when your sparkes are out? They are (as wee say of a short flame) but a Widowes joy for a moment: Take heed, that when your sparkes are out you blow not your nailes in hell: Take heed, that your sparkes doe not kindle everlasting burnings for you. What will you doe in a wildernesse of Affliction? how will you come out? What will yee leane upon?

Secondly, This may serve to informe us of the happy condition of Gods Children, and that *è contrario*, in a just opposition to the others misery: *O lift up your heads yee righteous, and be glad yee upright in heart:* Your happinesse consists in these two things:

First, *You are out of the wilderness*, out of the danger of Hell, and those that can spell in their thoughts but that word *Hell*, will know it to be a mercy to be out of the feare of it. You are out of the wilderness, O blesse that God that hath helpt you out: 'tis a great happinesse to be delivered of feares; beleeve me! Did the wicked men seriously thinke what a weight of wrath they lye under, what a cloud of bloud hangs over their heads, they would pray till all their knees were melted (though they were all Steele) to be delivered from it. Hold up your hands that you have escaped a drowning; that you feare not the wild beasts that belong to the wilderness; Gods dreadfull judgements you dare meet, the Lyon and the Beare, and they dare not set the print of their teeth upon you. A godly man is like a man under protection, he owes much, but the Bayliffe dares not meddle with him; Christ hath undertaken the debt for him, he is under the protection of the Sonne of God; he can looke a Judgement in the face, and never runne for it. The wicked man, on the contrary, is like one that hangs upon every bush (as wee say) owes more then he is worth; he dares scarce looke out of the doores whiles the Bayliffes are about; when the judgements of God are about, the wicked wretch dares not looke out, he sinks into his grave in the thoughts of it. This Plague, this Feaver, this Ague, may be a Bayliffe to Arrest me, that God hath sent to carry me bound hand and foot and throwne into Hell, where is weeping and wayling, and gnashing of teeth. And then thinks with himselfe (O that they did so!) Where is my suretie (if it should be so?) who would be bound for the payment of the Debt due for my finnes, and to be payd at Gods judgement seat? The godly man, he likewise saith; This Plague, this Feaver, this Sicknesse, may Arrest me: But suppose they should, the Sonne of God is bound for my Debt; My Judge surely will not demand better Suretie then his owne Sonne. I blesse God I am out of the wilderness: O happy man! Here's a portion of thy happinesse; but here is not all.

2. Consider, That if thou shouldest fall into the corner of another wilderness: *Thou hast one to leane upon, even in every wilderness*

wildernesse: If thou shouldst have a rod upon thy back, thou hast a staffe to comfort thee. Thou hast one to lead thee out, when soever thou art in: an arme that thou mayest trust to. Happy is he that hath a friend in the Court, such is thy friend. A friend in adversity, is better then a Brother, (saith *Solomon*) thou hast a friend in adversity, and he is thy brother. Thy brother Christ is thy friend, that will lead thee through, & out of every wildernesse; Is the child happy that in want hath a father to run unto? the wife happy that hath a husband in time of sicknesse to comfort her? The servant happy that hath a Master in adversity to pittie him? then I dare pronounce thee in all times happy. Thy husband loves thee, thy father sends his Son to lead thee: thy husband is alwaies by, to comfort thee, and lead thee by his hand. God hath said, *Esay 58.11. That he will guide thee continually, and satisfie thy soule in drought, and make fat thy bones.* Thou hast alwaies a friend at need, a brother in adversity.

Thirdly, Is it so that the Spouse comes out of the wildernesse *leaning upon her Beloved*? This may then shew us the infinite love of God to the Creature; that he would be pleased to looke us up in the wildernesse, and let us leane upon him: Christ was lead into the wildernesse because thou wert there, he had a bad journey to fetch thee home: Oh! what should? what could (besides his infinite free-grace) make his bowels of mercy so yerne towards the Creature, as to looke it up in the wildernesse, to cloath it naked, to wash it polluted, to save it damned? Christ the shepheard had lost his stray sheepe, and goes after that which was lost in the wildernesse untill he findeth it, then he layeth it on his shoulders, and bringeth it home. O, blessed be the name of the Lord for his free grace and mercy! The shepheard followed the sheepe, whiles the sheepe regarded not the shepheard; we were in a wildernesse, he came to find us out. O! was not this infinite love, astonishing mercy?

Lastly, Is it so? that we must come out of every wildernesse leaning upon our Beloved? O then let this informe us what need we have to walke close with the Lord Jesus Christ; what need we have to be fearefull of offending, and carefull to please

him: It is he that muſt helpe us in every need; he that muſt lead us in every wilderneſſe: If he fortales us we are undone. Have we but one friend? let us keepe him then: if we anger him, we looſe our beſt friend: hath the ſhiftleſſe child need to keepe the love of the father? the Babe need to keepe in the armes of the Nurſe? the wife need to keepe the love of the husband? the blind man need to keepe the love of his guide? O Chriſtian, thou haſt much more need to keepe the love of thy Chriſt. It is he that muſt ſuccour thee at every need; he that muſt make the rugged waies plaine for thee; It is he that muſt carry the Babe of grace in his armes, leaſt it ſhould daſh its feet againſt the ſtones of affliction. It is he that muſt lead the child of God upon his hand, leaſt in this world of afflictions it fall, and hurt it ſelfe. O keepe cloſe in his armes, keep thy ſelfe warme in his boſome; feare that which may make thy God go from thee. Gods departing from the Creature is a peice of hell: thou knoweſt not how ſoone thou mayeſt need him; yea, thou alwaies needeſt him, therefore take heed of ſinning againſt him; thou wilt anger the beſt friend, I will aſſure thee.

I haſten to the laſt uſe, which ſhall be a word of Exhortation: Doth the Spouſe of Chriſt come out of the wilderneſſe leaning upon her Beloved.

Fiſt, O then, you that are yet in the wilderneſſe of finnes, come out, come out, get this Spouſes Beloved, and then leane upon him.

2. You that are in the wilderneſſe of ſorrow for ſin, afflictions, temptations deſertions, leane upon your beloved, live leaning and dye leaning: you that ſay you are ſinking, and you cannot beleewe. Oh leane! and come out of this wilderneſſe leaning upon your Beloved.

A word to the fiſt: Is there any before the Lord this day that is yet in the gall of bitterneſſe, and in the bond of iniquity, with what arguments ſhall I plead with ſuch a ſoule? Thoſe are not wanting, but with what arguments ſhall I prevaile with ſuch a ſoule, to come unto the Lord Chriſt? were any here drowning in the water? a little Rhetoricke would perſwade them

them to let me helpe them out? were any cast in a wood, I should not need much entreat them to give me their hand, and I would shew them a way out of that losing place, why should I not as much prevaile for heaven this day?

Consider *what estate it is that thou takest such pleasure to continue in*: first, It is a *dangerous place*, more dangerous then the sands to the ship: thou art ready to be swallowed up of hell every houre in it. A troope of judgements waites upon thee to destroy it; how canst thou abide consuming fire? or dwell in everlasting burnings?

Secondly, Consider, it is a *joylesse condition*: There is no true joy to the sinner, though he sings sometimes amongst his drunken cups, yet he cannot feed heartily upon a feast of joy, because the Sword hangs over his head; it is but a feigned joy that the sinner hath, a sudden short lived flame, without any coales underneath to preserve it. *There is no peace to the wicked* (saith God) and if no peace, there can be no joy; when the sinner is serious he cannot rejoyce, his rejoycing is like the skipping of mad men that know not what they do.

Thirdly, Consider, it is a *starving condition*. The sinners soule starves whiles he feasts his body like a glutton, his soule dyes for thirst, when his body is overflowen with drunkenesse. It is impossible the puffed-past of iniquity should nourish a soule: Doth an Angell feed upon the earth? doth a Saint feed upon hell? The soule is of an Angelicke substance, it cannot feed upon sin: sin starves it. Dost thou love to be in the midst of thornes? dost thou delight to lye downe in sorrow? canst thou endure to see thy better part starved, whilest thou pamperest thy filthy Carcasse? O let this deterre thee from the wildernesse of sin, and perswade thee to come out of it unto Paradise. There,

First, *Thou shalt be in a safe condition*: Out of the feare of judgements, out of hells gunshot. There life or death will be either peace temporall, or else eternall, either grace, or glory unto thee: here thy soule shall be in a harbour, if thousands fall at thy left hand, and ten thousands at thy right: none shall make thee afraid, thou shalt laugh at trouble when it comes. Thou shalt

shalt be sure to go to heaven either by land, or water : If thou goest through the fire, thou shalt be sure to have Christ with thee. Heaven is a security in all estates, a protection from all Arrests, if the King of Glory hath a mind to sue thee, thou shalt not be arrested (like other men) with a writ of wrath, but invited to sup with him in glory, only by a letter of love, and he will send his Ushers of glory to waite upon thy soule to the chambers of glory, *Luke 16. 22.* The soule of good *Lazarus* was carried by Angels into *Abrahams bosome* : you shall not live like other men, haunted with the bloud-hounds of wrath, nor dye like other wretches, that go out of the world, haled by the Serjeants of hell to everlasting prison : but quietly sleepe, and awake againe one day in glory. O who would not desire such a protection for himselfe ? such a security for his soule ? who would not throw off his raggs of sinne, to put on Christs livery of grace, when Christs badge upon his shoulder shall free him from all Arrests ? That he shall walke up and downe, and nothing shall make him affraid ?

Secondly, Consider that *Heaven is a place as full of joy, as ever the wilderness was full of sorrow and trouble*; of this I spake before. O thinke of the joy of the Saints, you children of vaine pleasure, you mad-men of the earth, that can dance over the hole of the Asse, and put your hands on the Cocatrices den. Your false and flattering joy is nothing to the reall joyes of heaven, There is joy like the joy in the harvest, like the joy when men divide the spoyle. The yoke of their burthen is broken, and the rod of the oppressour : O you that love your drinking meetings, and dancing dayes, that you would but love heaven, where you might drinke new wine with your Lord Christ : where you might dance in glory, and make all your daies, dayes of joy, and every houre, an houre of pleasure.

Thirdly, consider, that *there, and there only, is provision for your soule*. Christs robes is the only cloathing that will cover the nakednesse of it ; his flesh is meat indeed, and his bloud is drinke indeed, there my friends, *Eate, and drinke, and be merry*, there you may have wine and milke *without money, or without price*. O, spend not your money for that which is not bread, and your labour for that which profiteth not ?

First,

Here you may *eat that which is good*, and let your *soule delight it selfe in fainesse*. Here is a Feast of fat things; *The fatlings are killed*: O come unto the wedding! Why should your roomes bee emptie in the day of the Lords Espousalls? You shall bee welcome to my Masters Table: Now, O now, *Behold hee stands at the doore and knocks*: (Lord, breake where thou knockest) *If any man will heare his voice, and open the doore, he will come into him, and sup with him, and he shall sup with him*. O let mee intreat you, to pittie the yerning of your Saviours bowels toward you; pittie the groanings of his tender heart for you; pittie your selves, if not your Christ; and, O come, come out of the wilderness of sinne into this wilderness of sorrow; that of a drunken profane creature, thou mayest be a mourning pious soule; of a proud carelesse sinner, become a poore humbled penitent; that the world may admire, *Saul* amongst the Prophets, and *Paul* amongst the Apostles, and thee amongst the Saints of Christ; and say of thee, who art now a profane Swearer and Blasphemer, *Behold hee Prayeth*! Of thee that wert a filthy Wanton, Behold hee Mournes! Of thee that wert a filthy Drunkard and Glutton, Behold hee Fasts! And may in time say of thee, *Who is this that commeth up from the wilderness leaning upon her Beloved*? But,

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Secondly, Is there any before the Lord this day, that is in any other wilderness of Sorrow, Affliction, Temptation, Desertion, &c. O leane! Come out of your *wildernesse leaning upon your Beloved*.

First, Is there any one here, to whom the Lord hath shewen their owne sad condition too, and yet hath not revealed the fulnesse of his free grace to them? O leane upon the Lord Jesus Christ, and leaning come out of thy wilderness; *Beleeve, and thou shalt be saved*? But here's the hard taske, to perswade such a soule to beleeve.

Consider but these few things.

1. That now thou art in a *capacitie of beleeving*. Po-
M vertie

vertie of spirit is the nearest capacitie of faith; *Blessed are they that hunger and thirst after righteousness.* Now thou art weary, Christ hath promised to ease thee; now thou art heaue laden, he hath promised to helpe thee.

Secondly, Consider that *thou hast ground enough to build thy faith upon*; Christs power and love are two Pillars, able to hold up the weakest faith.

First, Beleeve; leane upon Christ, for he is able to pardon thy sinnes; thou shouldest blaspheme in thy thoughts if thou shouldest not thinke this. Can infinite mercy be fadomed thinkest thou? Can any one plead his undeservings against free grace? Were thy burthen farre heavier then it is, call it upon Christ, for he is able to beare it; Art thou thick darkenesse? he is infinite light: Art thou all sinne? he is all pardon: Art thou altogether lovely? why Christ is altogether lovely.

Secondly, Beleeve; because *Christ is as much love as he is power*: he is not onely able, but he is willing to pardon thee; free grace thirsts after thee. Nay, beleeve me, thou canst give Christ no greater satisfaction then to receive his mercies. Christ is withchild of free grace (to speake it with reverence) and he desires nothing more then to be delivered in thine heart. He is a Sea of mercy, and he would rejoyce to emptie himselfe by drops into his peoples hearts. But why did I say emptie? Can the Sunne loose any light by communicating his light to others? When the creature speakes of God, he must speake *καὶ ὁ θεὸς ἀποκρίσεται αὐτῷ*, he would fill thee, and yet continue full himselfe. He is satisfied when thou art full. *He shall see of the travell of his soule, and shall be satisfied.* Thou art not to willing to receive, as he is to bestow free grace. O then leane upon him.

Thirdly, Consider, *thou canst not dishonour thy God; more then when thou art humbled by him for thy sinnes, and cast downe in thine owne thoughts, and cal'd to beleeve in his mercies, and secured upon his word, if thou wilt but trust him.* If thou wilt not, then beleeve in him, Surely then thou

thou art of a little faith, if not an Infidell. Thou couldſt not beleeeve when thou wert an impænitent hard-hearted creature. Why? becauſe thou kneweſt no need thou haſt of faith: Neither couldſt thou heare Chriſts invitation, becauſe thou wert not weary and heaue loaden; but now that the Lord hath humbled thee, now the promiſes belong unto thee, what? dareſt thou not take Chriſts word? Suppoſe a Traytour were condemned to dye, and the King ſhould ſend a Pardon by the hand of his owne Sonne to this forlorne wretch, and hee ſhould reſuſe it, ſaying; *The King cannot pardon me; what hath hee to doe to ſend me a Pardon? I know hee doth but mocke mee, he meanes nothing leſſe, &c.* Were not this a piece of unworthineſſe, by which he ſhould diſhonour his Prince as much as with his Treason before? O take heed of provoking the Lord ſtill; it is enough that thou haſt provoked him once, yet he will pardon thee. And on the contrary, thou canſt not honour Chriſt more then in beleeeving; for thou acknowledgeſt the unfadomable depth of his free love and mercy; Thou proclaimſt God, to be a God, gracious, long-ſuffering, a God that may bee truſted by the creature which hath deſerved nothing at his hand; that he is ſo pure an Eſſence of love, that he will create himſelfe a cauſe of love where is none. And though he could find nothing in thee to pardon thee, for thy ſake, yet he would pardon thee for his owne Name ſake.

So likewise, you that are in any wildeſneſſe, or ſhall be, of Affliction, Deſertion, Temptation, &c. O *leane! leane!* 'Tis that which God requires at your hand; 'tis that which will eaſe you when you are weary; helpe you when you are heaue laden; Beleeeving will eaſe you when complaining will not; 'tis that which honours God, and honours Chriſt; It gives him the glory of his Power, and Providence, and Dominion, and free Grace, and mercy. Chriſt, beleeeve ſme, will take it kindly at your hands, that you will try him in need, and truſt him even in deſpaire; though he kills you, yet you will truſt in him. Thoſe that

venture upon Death with ſuch a faith cannot dye. Thoſe that have ſuch a Spirit muſt live eternally. The way to live, is to dye beleev- ing, and the way to ſtand, is to leane falling. O come all yee that love the Lord ! and truſt in his mercies : I have done, only I conclude with my Text.

O you that are falling, as you thinke into the pit of deſpaire that are loſt in the wilderneſſe of ſorrow : *Beleeve, beleeve, and you ſhall be ſaved.* Come out truſting upon God; reſting upon the fulneſſe of his mercy, and the freeneſſe of his grace, come out, come out *leaning upon your Beloved.*

O you that are in a wilderneſſe of *afflictions*, leane upon Gods ſtaffe, let his rod comfort you ; beleeve that he ſmileth while he ſmiteth thee, beleeve in affliction you ſhall have *no more then you are able to beare* ; he will let *his grace bee ſufficient for you*, all ſhall worke for your good. And come you out of your wilderneſſe *leaning upon your Beloved.*

O you that are in the wilderneſſe of temptations, in the ſnare of the Divell, beleeve, and leane, your Chriſt was tempted, and he knowes how to ſuccour thoſe that are tempted : leane upon him to beare you up in, and to give you an happy iſſue out of your temptations in which you are in, *for the triall of your faith*, and come you out likewise *leaning upon your Beloved.*

You that are in the ſad wilderneſſe of Deſertion, cry, My God ! though you be forſaken, keepe your faith, re- taine your Interſt ; O leane, looſe not your hold you have upon the Almighty, leane in : and *come out of this your wil- derneſſe leaning upon your Beloved.*

Finally. All you that are in the wilderneſſe of ſin ; the worſt wilderneſſe of all : Let me conclude with you, And once more as the Emba- adour of Jeſus Chriſt, in my Ma- ſters name, as if he himſelfe were here. I beſeech you, by the many, and tender mercies of him, whoſe bowels yerne towards you, by his precious blood, which was powred out

out upon the Crosse for sinners, (and who knowes, whether not for you, as well as others) as you tender the life and happinesse of your owne soules, the joy of your faithfull pastours: nay, (which is most of all) as you tender the honour of God, come out, ô come out of your sad wilderness! be humbled, and mourne, sit down in dust and ashes, that you may rise up, adorned with grace, and be crowned with glory, that you may leane upon your Beloved, and (O that my first or last words might prevaile with some great sinner this day for whom we might all rejoyce, concerning whom we might all say,
*who is this that comes out of
the wilderness leaning
upon her welbe-
loved.*

J. C. G. 1649

FINIS.
